LUTHERAN HOME MISSIONS

REV. J. R. E. HUNT

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LUTHERAN
HOME MISSIONS

A CALL TO THE HOME CHURCH

BY

REV. J. R. E. HUNT, B. D.

AUTHOR OF "THE LUTHERAN SUNDAY-SCHOOL HANDBOOK"
AND "INTERESTING INFORMATION ABOUT
THE LUTHERAN CHURCH"

ROCK ISLAND, ILL.
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TO MY WIFE

WHO MOST EARNESTLY AND FAITHFULLY

HAS LABORED WITH ME AMID MANY HARDSHIPS AND

DISCOURAGEMENTS ON THE HOME MISSION FIELD

THIS BOOK IS AFFECTIONATELY DEDICATED BY

THE AUTHOR

PREFACE

Some years ago I determined to make a study of Lutheran Home Missions. I set about to secure literature on the subject, and to my great surprise I was unable to find a single book with anything like an exhaustive treatment of the subject. In my dilemma I turned to the religious papers and magazines of our Church. Here and there I found an article. I searched the files of twenty years back and secured practically everything that had been printed on Home Missions from a Lutheran standpoint. After classifying my material I began studying the problems.

I was struck with the absence of any theory of Home Missions. For years we have been endeavoring to carry on Home Mission work, and no one seemed to know what plan the Church was following. Every worker appeared to be a law unto himself. It occurred to me that there ought to be a theory of Home Missions as well as of any other activity of the Church. With this idea in mind I began studying the past experience of the Church. This book is the result.

I have endeavored to gather up the experience of the Church and from it to evolve a true theory of Home Missions. With this in mind I have first given a general survey. This I follow with a careful investigation of the field. Then comes a study of the people and the re-

lation of the Church to Home Missions. I then hastily sketch the methods the Church has used in the past, with an analysis of the working forces and the practical work of beginning and building up a mission congregation.

The reader will notice that I have quoted frequently throughout the whole book. I have done this for a purpose. I am anxious to bring before the Church, not my own opinions about Home Missions, but the actual experience of the Church itself in carrying on this great work. I have tried to give credit as far as I could. There may be instances where credit is not given.

In treating the Home Mission problems I recognize that I am on virgin soil. There were no writings to guide me, so I had to develop my own plan at every step. In doing a pioneer work of this character no doubt many weaknesses and mistakes will become apparent. I ask that they be overlooked and that the work be judged on its merits.

I have spent my entire ministerial life on the Home Mission field, and no subject lies closer to my heart. I send forth this book with the hope and prayer that it may be used by the Master in helping forward the great work of the Lutheran Church in this land. If this book will in a small way hasten the day of greater and more efficient Home Mission activity I shall be grateful to my heavenly Father.

October 1913. J. R. E. HUNT.

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CHAPTER I.

A General Survey.

America presents to the world to-day the greatest problem of the ages. Statesmen and philosophers, historians and clergymen all agree that this country holds the key to future civilization. The human race is on trial in this land. Self-government and religion are the two problems before this country. While the State and the Church are separate, yet the two stand or fall together. Self-government without religion will fail and religion without good government cannot continue.

God has favored our land above other lands. To it He has given unbounded territory and unlimited resources. He has chosen this country as the place where mankind shall develop the highest civilization and where the Church shall do its noblest work. Into this favored land He has been pouring millions of people from Europe and

Asia, and out of this chaos is to rise the most wonderful nation and the most glorious Church of all times. God's latest creation is always best, and the nation and Church which are now in process of forming here in America shall be, in the future, His greatest handiwork. The advantages of intelligence and genius, the avenues of wealth and liberty, the privileges of freedom, personal rights and ownership are destined to develop a noble type of manhood. The unbounded religious privileges, and the great opportunity for individual and social activities will produce the highest type of Christian character. That Church which today has the vision, grasps the situation, and uses the God-given opportunity will be *the* Church of this land to-morrow. But that Church which hesitates will be lost. We are standing on the threshold of a great future. God is parting the veil of obscurity and we are beginning to peer into a new era. In this new era the Lutheran Church is destined to play a great part, if not the chief role. Nearly three centuries have elapsed since our Church was first planted on these shores, but it is just beginning to come to its own.

This is a missionary age. Never in the history of the world has there been so much missionary activity. The Church has been sending out its hundreds of workers into the foreign field and it has been gathering its thousands of souls into the home fold. The heathen world presents the greatest opportunities for mission work and the home-

land is ripe unto the harvest. The supreme moment has come. The crisis of missions has arrived. That Church which shall rightly cultivate and properly develop the home field to-day shall be the Church which will do the largest Foreign missionary work to-morrow. The future of the Church of America lies in its Home Missionary opportunities. That Church which puts forth the most strenuous efforts on the home field will be the Church with greatest strength to carry on work in the foreign field. Our Home Mission opportunity is without parallel. Like Saul it stands head and shoulders above all other opportunities. Let the Church solve the Home Mission problem and all its other problems will adjust themselves.

In the midst of this Home Mission work our Lutheran Church now finds itself, and our leaders are wrestling with its problems. Already the signs indicate that the final victory of the Protestant Church in America shall belong to the Lutheran Church.

The one great work before the Lutheran Church in this country has been that of Home Missions, and strange as it may seem no one has searched out its underlying principles and classified them. It is evident that there must be a right way of carrying on the work, and a second thought will make it just apparent that there may be many ways which are impracticable and unprofitable. It shall be our endeavor to discover, classify, and explain the principles of Home Mission work.

Definitions of Home Missions.

Our first task is to define Home Missions. Is it related to other branches of theological science, or does it stand alone? It is plainly evident that there are different ideas about Home Missions. The Lutheran conception of Home Missions is different from that of the other denominations. Our Home Mission work is wider in scope and more vital to the life of the Church than theirs. Their Home Mission work is more nearly completed than ours. To the Lutheran Church in this country, Home Missions is the supreme task. What, then, are we to understand by Lutheran Home Missions? We go to the Lutheran Cyclopædia for our first answer. It says: "This term denotes a sphere of church activity exclusively American. The modern migration of nations has brought and is bringing to these shores people from every portion of the world. The citizens of the Lutheran states of Europe settling here usually leave their pastors at home. The same is true of those moving from our Eastern states to the great West and Northwest. In order to gather this stream of Lutherans and to hold it for our Church, pastors called 'Home Missionaries' are sent forth, supported by various synods, by the general bodies to which they belong, or, in some cases, by individual congregations." Dr. R. F. Weidner, defining Home Missions in his Theological Encyclopædia, says: "The work of Home Mis-

sions 'is work that is carried on in our own land, and consists in gathering into self-supporting congregations the scattered brethren in the faith, together with unchurched masses of our mixed population.' There are thousands of professed Christians scattered over each state, temporarily severed from Christian congregations, and an equally large number indifferent to religion, both native and foreign born, who are in sore need of the ministry of the Church. The great aim is to provide the Gospel to all classes and conditions of men, and everywhere to organize self-supporting congregations." Another definition given by Rev. Morris Officer expresses this idea: "It is a functional division, marking out a somewhat distinct office in the system of evangelical operations, and that office distinctively is to finish out an incomplete work. It enters upon what was begun by foreign missions, and carries it forward to its consummation in the establishment of the pastorate." Bliss, in the Encyclopædia of Missions, says: "In general, however, Home Missions may be considered as that department of the work of the Church in which the outlying sections of its own country are provided for. It includes the providing of ministers and churches for places destitute of either or both, the assistance of churches that for one reason or another are not strong enough to stand alone, the furnishing of facilities for Christian education in new communities and the meeting with Christian influence

the great mass of immigration that so often threatens to overrun and break down Christian institutions." From these definitions we learn that the term "Home Missions" denotes a distinctively American church activity, that this activity has to do with people who have had some religious training, and has for its object the preaching of the Gospel to those destitute of it, the organization of self-supporting congregations and the complete distribution of the Gospel over the whole land.

Home Missions in the Process of Becoming a Science.

Important as the Home Mission work is to the Lutheran Church in this country, still it is the last church activity to be reduced to a science. All other branches of church work have been formulated into orderly systems. We have a science of Diaconics, a science of Sunday-school work, etc., but one will search in vain for a science of Home Missions. In fact, it is just now in the process of becoming a science. There are fundamental principles underlying this work, but as yet no effort has been made to discover and classify them. Probably we have been too busy carrying on the work of Home Missions to reduce it to a science. A moment's reflection will make it apparent that the Church has lost much by reason of this neglect. The

accumulated experience of years of Home Mission work, undoubtedly, will be of great service to those who are engaged in the work. As a result every missionary pastor has had to blaze his own pathway through the dense forest of Home Mission work. Not having the experience of former missionaries to guide him, each missionary pastor has had to start at the bottom and build as high as he could, and when his successor came, he also had to start at the bottom and build up. The great wonder is that the Church has been able to accomplish as much as it has with this method. Surely, the time has arrived when the Church's experience in Home Mission work should be gathered, classified, and systematized.

The Doctrine had to be Settled.

There are many reasons why the Church has not developed a theory of Home Missions long before this time. One of these reasons is that the doctrine had to be settled first. Since the Lutheran Church is the most doctrinal church in the land, this may appear to be a strange statement, but it is the statement of a fact. While our Church has always stood firmly on the Augsburg Confession, still it has had to pass through an era of great doctrinal discussion. If the spirit of Muhlenberg had been carried out we would have solved the Home Mission problem long ago,

but the era of doctrinal discussion came on and that occupied the time and attention of the best men in the Church, and Home Mission work was never systematized. We do not mean to say that the era of doctrinal discussion was not an era of Home Mission work, in fact, it was a time of great Home Mission activity. But this activity was not always prompted by the right spirit. Synodical partizanship instead of the love of souls was often the underlying motive. Men were moved by the desire of building up a synod instead of the desire for building up the Kingdom of God. Such a spirit could not produce a true theory of Home Missions. However, the day of doctrinal discussion has passed, and the Home Mission era has arrived.

The Liturgy had to be Formed.

Not only did the doctrines have to be settled, but the liturgy had to be formed. The Lutheran Church has always been a Church of law and order, and it always has demanded order in its worship. While the Church never laid stress upon any one form of service, still it has always been a Church with a liturgy. When the fathers came to this country they brought with them the form of service prevalent in that part of Europe from which they came. Coming as they did from all parts of the Lutheran Church in Europe, this gave rise to the most varied kinds of liturgy. Be-

ing a liturgical Church and having all these various forms of service, and also being surrounded by the Reformed Churches, which disparage liturgical forms of service, our Church was precipitated into a liturgical discussion which occupied its attention for a long time. This delayed Home Mission study. But after a long struggle we are getting order out of the liturgical chaos, and the work of Home Missions is forcing itself upon the Church as never before. Undoubtedly this was the divine order of things. It was absolutely necessary that the form of service be settled before the greatest Home Mission activity could be put forth.

It was imperative that the Church have a recognized form of service to offer to the mission congregations. Our mission congregations have enough troubles without having to go through a liturgical debate. The Church did well in forming the liturgy first, even if it did retard Home Mission activity.

Church Practice had to be Settled.

The Lutheran Church has always been conservative, not only in doctrine, but also in practice. From the beginning it has been as careful about its practices as about its doctrines. While this may have been a barrier to rapid progress, still it has been one of the secrets of its success. In the earlier days our church practices were in

a woeful condition. Influenced on the one hand by the various European practices and on the other hand by the Reformed Churches in this country, the Lutheran Church almost lost its distinctive characteristics. Some of the fathers even went so far as to disregard such time-honored Lutheran practices as catechization and confirmation, and introduced, instead, the revival system of the Methodists. This, of course, brought about a deplorable state of affairs and retarded and hindered the work of Home Missions. But fortunately the revival of a true Lutheran consciousness saved the Church from impending ruin. The struggle for a true Lutheran church practice was long and severe, but it was worth all it cost. With a corrupt church practice our Church never could have carried on aggressive Home Mission work. The results of corrupt church practices are abundant in the older sections of our Church, and they tell a sad tale. Much of our early Home Mission work was wrecked on this rock. But the organization of the General Council marks the beginning of a general Lutheran consciousness and a truer form of church life. While some of the bodies had not been contaminated to a large degree, still this was a signal for all true Lutherans in this country to go back to the historic usages of the Lutheran Church. The advance along this line has been quite rapid, and now even the most radical synods have a fairly good Lutheran church practice. The struggle for pure church practice

was a long one, but it paved the way for the Home Missionary era. An aggressive Home Missionary policy, coupled to a corrupt practice, could not have succeeded. But the struggle is over. The practices have been settled and the Home Missionary has something definite to bring to his young congregation.

Inner Missions Brought to a Science.

While our Church has had a hard struggle with doctrine, liturgy and church practices, still its development in this country has not always been along American lines. We have been greatly influenced from Europe, and this is seen in our Inner Mission work more plainly than in any other work. Germany was in need of Inner Mission work and she developed a science of Inner Missions which was necessary and successful in Germany. Seeing the good that this was doing in Germany, our Church transplanted it to this country with the hope and expectation that it would meet with the same success here. But the Church was doomed to disappointment. The Inner Mission work did not meet with the same success, and there was a reason for it: Germany had no Home Mission problem and consequently could develop an Inner Mission policy. America had a great Home Mission work and could not develop a successful Inner Mission work before the Home Mission work was done.

We do not criticize the Inner Mission movement, we believe it is a good thing, but the Church in this country made the mistake of putting the cart before the horse. It tried to do Inner Mission work before it had even systematized its Home Mission work, and consequently we have the anomaly of possessing a working theory of Inner Missions before we have a practicable plan for our greatest work—Home Missions. We admire those who are interested in Inner Missions, and we pray God's greatest blessings upon their labors, but Inner Mission work in this country will never succeed, as it should, until our Home Mission work is done. Good and necessary as Inner Mission work is, still it has served to draw the attention of the Church away from the larger to the smaller work. However, we are thankful for all the good accomplished by the Inner Mission, even if it did retard Home Missions for some time.

A Broad Vision.

Another necessary preliminary to successful Home Mission work was the acquiring of a broad vision by the whole Church. Our fathers were consecrated men, but, as a rule, they lacked vision. The earlier ones came over with the awoved purpose of building up a foreign church in this land. The Germans believed that they could build up a German Church, and the Scandinavians believed they could build up a Scandinavian Church. Their motives were good. Their work was praise-

worthy, but their vision was defective. It took a long time before the idea of an American Lutheran Church was conceived, and when the idea did come into consciousness, it was so distorted that it was hardly recognizable. The first vision of an American Lutheran Church was that of Lutheran in name but Reformed in life and practice. Such a vision could not appeal to our people, and it proved to be a barrier rather than a boon. The next vision was that of an American Lutheran Church which was to do a work for a while, but finally to be absorbed by the other denominations. Some believed that as long as the immigrants came, we would have a work to do, but when they and their children became thoroughly Americanized, that the Lutheran Church would lose its hold upon them. We find this view held by some otherwise admirable men. Such a vision as that could not produce an aggressive Home Mission policy. Missionaries would not endure the hardships of the work finally to see their labors swallowed up by the other denominations. As late as 1868 it was not uncommon to hear some of the leaders talk of dissolving the Lutheran Church. In an address at the fortieth anniversary of the Board of Home and Foreign Missions of the General Synod, Rev. G. W. Enders said: "I entered the ministry of the General Synod of the Ev. Lutheran Church in 1868. I recall the numerical smallness and the largely discouraging situation of our Lutheran Church. I heard the old pastors talk of

dissolving the Lutheran Church in America and uniting with other denominations, for, said they, 'we will never amount to much in this country.' But forty years have passed and with them the notes of dissolution and amalgamation." With such a spirit it is no wonder that Home Missions were not developed into a science. It is only in, comparatively, late years that our Church has received vision large enough to arouse it to the highest Home Mission activity. In recent years we, as a Church, have become conscious of the fact that we are a large factor in the evangelization of this country. This vision has aroused the Church to vigorous activity. The Church as a whole has been brought to realize that a large portion of our population will never be saved if not saved by the Lutheran Church. This is a splendid vision and is producing much Home Mission activity. We are thankful for this vision, but it is not large enough.

Our Church does not realize its strength, neither has it an adequate conception of the work God has for it. We believe that the Lutheran Church is destined to be the first church in this land. Any one that will take time to look can readily see that this is the case. For three hundred years our Church has been in this land, and all this time our doctrines have remained singularly pure. For three hundred years we have been making bricks for others. Much of our work has gone into other churches, but in all this time our leaders have not

lost heart. Not only that, but in this time God has been sending us people by the thousands and the tens of thousands. They have been coming over to us by the ship load.

While the other denominations have been affected on every hand with Higher Criticism, our Church has remained untouched. Not only have we remained doctrinally pure, not only have we been receiving people by the thousands, but in the mean time God has been making us rich. Our people came to this country poor, but they are thrifty and they are fast becoming people of means. God is placing into the hands of the Lutheran Church great opportunities. We are destined to be the first church of America. When once our people come to a realization of this vision, then we will make progress. Such a vision is adequate for a correct theory of Lutheran Home Missions and such alone. If the Lutheran Church does not intend to take this land for Christ, then its Home Mission activities might as well cease now as a few years from now. But its activities will not cease. This land will be conquered, and that not by proselyting, but by right of pure faith and scriptural church practice. The lack of vision hindered our Home Mission work, but God is raising up among us "seers" with visions great and large.

The Way Made Ready.

Not only was it necessary for the Church to settle the doctrine, form the liturgy, establish correct church practices, and acquire a vision, but another thing was necessary—the Church had to acquire a fund of missionary experience. There had to be much experimenting before the correct way of carrying on Home Missions could be discovered. The Church was not slow in doing this. From the very beginning Home Mission work was conducted. Hampered by lack of vision, the Church was not deterred in its purpose. Seeing the spiritual destitution of the thousands, it brought unto them the "bread of life" in the vessels at hand.

CHAPTER II.

The Basis and Object of Home Missions.

The Basis of Home Missions.

In the Old Testament.

What authority and precedent have we for carrying on Home Mission work? Is it commanded in the Scriptures, or is it only a development in church life? We search the Old Testament and find little upon which to base our Home Mission work. The Jewish conception of spiritual life and Jewish forms of church activity were so different that we can hardly find a parallel. But we do find Home Mission conditions. Particularly after the Exile we find devout Jews in all the large cities of the world. These needed the ministrations of their religion, and provision was made for them. Synagogues were erected, places of prayer were established, rabbīēs ministered unto them and thus kept alive their religious faith. We do not know what plan the Jews followed in conducting this work, but we do know that it was carried

on. Gathering up those of the household of faith who were away from the ministrations of the temple was part of the Jewish economy. We know that there were synagogues all over Asia at the time Paul went forth to preach. While we do not find specific command for Home Mission work in the Old Testament, we at least find the precedent for such work.

In the New Testament.

We look to the New Testament for our commands and precepts, and we do not look in vain. Christ's command and example not only give sanction to the work, but they become its initiative. On this point we quote Rev. Morris Officer. He says: "The department of Home Missions as a separate branch of the whole finds its sanction and its type in the personal ministry of our Lord on earth, and in the temporary commission of the twelve. Christ's own ministry was addressed only to the 'lost sheep of the House of Israel,' though his message went much farther; and the twelve, and also the seventy, were not to 'go into the way of the Gentiles, nor into any city of the Samaritans,' but were to minister only to the same scattered household, in the places 'whither the Lord himself would come.' All of the ministrations, therefore, were distinctly limited to the home field of the Jewish people; and these high examples fully warrant the recognition and instituting ever of this department of the work."

Prof. E. Pfeiffer in his Mission Studies says: "Home Mission work comes first in the Biblical and natural order of work. The Great Commission has been called the Church's 'marching orders.' So regarded it also points out plainly the order of march. Witness is to be borne unto Christ for the planting and extension of his kingdom in Jerusalem (the home church, parish and city missions), and in all Judea and Samaria (home missions), and unto the uttermost part of the earth (foreign missions). It would be fatal folly as well as unfaithfulness to neglect the work at our doors in our eagerness to get to distant parts. The very nature of the work of missions, witnessing for Christ, confessing the faith, preaching the Gospel, always leads and must lead from center to circumference, from the individual believer unto the ends of the earth, and in doing so it aims under normal conditions to influence all the territory that lies between."

We find our warrant for Home Mission work in Christ's command and example. He was the first Home Missionary. In fact his whole ministry was a work of Home Missions. He "came unto his own." With this high example before us, our Church dares not neglect nor despise the work on the home field. In fact, if the Church would have been filled with the spirit of Christ we would not be studying the science of Home Missions at this late date. If we would have followed his example our Home Mission work would have been done

long ago. There is no question about precedent, we have the greatest example of the age before us: Jesus Christ himself doing Home Mission work. The question now is: Will we follow his example and do the work?

The Example of the Apostles.

Not only have we the command and example of the Lord himself, but we have also the example of the apostles. It was to them the great commission was given, and they understood it, not only of the foreign field, but also of the home field. They went first unto those of the household of faith and afterwards unto those without. They first preached the Gospel unto the Jews and afterwards unto the Gentiles. "Beginning at Jerusalem," they were to go unto the uttermost parts of the earth. Had they not first done their Home Missionary work, their foreign work would have resulted in utter failure. Even when they went outside of their own land and began preaching the Gospel, they used the Home Mission principle, namely, preached to those of the Jewish faith first. Whenever Paul went into a new city he first hunted up the Jews and preached to them, and whenever possible he used them as a nucleus for the Christian congregation which he organized. In the economy of grace nothing is to be lost. The Church is to be planted and grow by gathering up the fragments. The scattered Jews in the cities and towns of Asia were to become the

foundation stones in the new Christian Church, and so also are the scattered Lutherans in the cities, towns, and rural districts of our country to become the pillars of the glorious Church which is now being called into existence through our Home Mission propaganda.

The Love of Christ in the Hearts of Believers.

Whatever precedent we may find in the apostles, or in the apostolic Church, the true basis of Home Missions is the love of Christ in the hearts of believers. Without this love all forms of church activity are impossible. "The love of Christ constraineth us" is the mainspring of Home Missionary endeavor. When that love is shed abroad in our hearts we will not ask whether people are worthy of our gifts and labors in their behalf. It is not a question whether the scattered brethren are worthy or unworthy of our efforts or not, it is a question whether the love of Christ is in our hearts and constraineth us. The world was not worthy of Christ, but "while we were yet sinners, he died for the ungodly." The world was not worthy of the prophets and apostles whom the Lord sent to the perishing, yet they lived and died, bearing witness of their Redeemer's name and declaring the things that belong to the kingdom of God. The world is not worthy to-day of the Lord and his faithful servants, still the Saviour's command is in force and lays a sacred obligation

upon our hearts: "Go into all the world and preach the Gospel to every creature."

How about our brethren scattered throughout the cities of our eastern, central, and western states? How about the strangers who come to our shores in large numbers and are rapidly populating the great territory of the west and northwest? Many feel that they ought to take care of their own interests as we take care of ours. They are themselves largely at fault. Why do they not settle down in districts and cities where churches are established? Why do they leave their churches and wander away to spiritually desert and waste places and then cry for the bread of life? There is doubtless much truth in all this. The conduct of many is blameworthy and unaccountable in this respect. They will have to answer for their waywardness and contempt of holy things. But the objections do not apply in every case. And even if they did, this would not excuse the Church for neglecting to minister unto the wants of those who are unworthy of help. Their waywardness is not a justification for our neglect.

If the love of Christ constraineth us we will exercise pity, when justice might censure. When we encounter the blind, even though they themselves may have caused their blindness, shall we withhold our help and let them fall into the ditch? Shall the destitute appeal to our sympathies in vain, even though they are the authors of their own destruction? Christ has not dealt with men

thus. It is not in this spirit that he deals with us. In view of the Saviour's boundless love to us, let us not manifest such heartlessness towards our fellow-men. The scope of our ability and the extent of our opportunity are the measures of our duty. Worthy or unworthy, the love of Christ constrains us to prosecute the large Home Mission endeavor. Our brethren need the Gospel. It is within our power to give it to them. Neglect this duty, and we deny the faith and are not worthy the name we bear.

The Object of Home Missions.

Having discovered the basis of Home Missions we now ask what is the object of this missionary endeavor. For what definite purpose is this work carried on?

To Save Souls.

Home Missions seek the same results as Foreign Missions or any other Christian activity—the salvation of souls. The work of the Church in all its ramifications is to bring men into the kingdom of God. This is the supreme object of Home Missions. The scattered brethren in the homeland, whoever they may be, wherever they may have come from, whatever their present condition may be, have souls which are precious in the sight of the Lord. It is the object of Home Missions to garner these precious sheaves into God's granary. If this were not the supreme ob-

ject, then Home Mission work might as well cease. That missionary endeavor which does not save is not worth the effort. But Home Mission work does save. In fact it is the most successful branch of church activity. Going out into the spiritually waste places of the land it gathers into God's kingdom souls by the hundreds and thousands. The history of Home Missions is the story of souls being saved. Take away the results of Home Missionary endeavor from the Church in this country and you rob it of its crowning glory. Home Missions have saved more souls than any other church activity. Take up the annual reports of any Lutheran synod and go back twenty years and compute the results of Home Mission work, and the sum total will be astonishing.

Home Missionaries go out on the frontier and preach the Gospel to those who have wandered away from civilization and out of reach of the ministrations of the Church. They keep on preaching the Gospel until it has touched the hearts of these frontier men and melted them unto repentance. And having once brought them under the Gospel influence, they do not leave them to themselves to fall back again into old sins, but continue to feed and nourish their spiritual life until they become men of God.

Home Missionaries meet the immigrant who has come to this country to seek his fortune. They come to him in his lonesomeness and poverty and proclaim the Gospel of salvation. They

come to him when he most needs spiritual help and bring to him the sweet message of the Redeemer's love in a strange land. The Home Mission work of the Lutheran Church among the immigrants has been its glory. Tens of thousands of Christian people throughout this land are in the Church of Christ to-day because brought there and kept there by Home Mission agencies.

Not only are Home Missionaries saving men on the frontier, not only are they saving the immigrant, but right in the midst of our densest population they go and plant the Church and gather from the burning precious jewels for the Redeemer's crown. In our cities as well as in the sparcely settled districts, Home Missionaries have established their work and are gathering a wonderful harvest.

The object of Home Missions is the salvation of souls and the building up of the Church, and the task is being accomplished. Only eternity itself can reveal the great good Home Missionaries are accomplishing throughout the land. One of the glories of heaven will be the praises of the redeemed for the Home Mission work in this land.

To Build up the Church.

The work of Home Missions is not done when individuals have been brought into proper relation with their Master. It seeks also to organize these individuals and build up the Church. If Home Mission work was simply a matter of con-

version it would be a comparatively simple task. But that is only the beginning. The one who has been brought to the Redeemer must now be built up in the faith and placed in proper relation to the Church and to his brethren. Home Mission work is not simply a matter of gathering together an aggregation of Christian people. It must mould them into a congregation and set that congregation into right relations with the whole Church. In this way Home Missions build up the whole Church. We quote Rev. Morris Officer: "It is to invite into the kingdom all those who, living in Christian countries, are, in some manner, made ready for entrance, and then, with the cooperation of these, to establish the Gospel ordinance. It is to bring the partially cultivated field to fruitfulness and place it under the immediate and permanent care of its own husbandman. It is to reenter the waste places, and there to raise up anew the Christian Church and provide it with a settled ministry. It is to gather again the distracted and deserted charge, and bring it to order and readiness for the regular pastor. In short, it is to take up the unfinished or long impaired work at whatever stage or state it may be found and carry it forward to its completion in the establishment, or re-establishment, of the pastoral district. This is the goal of its efforts, the consummation of its designs as a department of labor of the Church.....It should at any rate enter every unoccupied place and there make a faithful

and earnest endeavor to accomplish its wanted work. It is to fill up every vacancy between existing pastorates, and then make the limits of one adjoin those of another, throughout Christendom."

To Nationalize the Church in this Country.

Lutheran Home Missions not only aim at building up the Church, but also at nationalizing the Church. The Lutheran Church in this country is peculiarly situated. Coming here from Europe it has now three grand divisions, namely the American, speaking the English language, the German, speaking the German language, and the Scandinavian, speaking the various Scandinavian languages. These three elements all agree on the fundamentals of faith, but they are widely diverse in national characteristics, temperaments, traditions and church polity. To take this heterogeneous mass and mould it into one national Lutheran Church is the Herculean task set before Home Missions. As the situation now stands we have an English Lutheran Church, a German Lutheran Church, and a Scandinavian Lutheran Church. A moment's reflection will convince anyone that this state of affairs cannot continue indefinitely. These various nationalities may be able to maintain a distinct and separate existence for years, but the final consummation must be an American Lutheran Church. If the Lutheran Church is to

do the work which God has given it to do, it must become nationalized. It cannot live forever under the stars and stripes dominated by foreign traditions, foreign sentiments and foreign methods. It must be nationalized to become the Church of the American people. This undoubtedly will be a long, tedious task. It will take years and years. It will take generations to complete the work.

The necessity of nationalizing the Church was in the minds of some of our Home Mission leaders years ago. We quote at length from Rev. W. A. Passavant. He recognized the necessity and difficulties when he said: "But to nationalize the Church requires more than strength of numbers. It means gradually to unify its polyglot masses as much by a common language and spirit as by a common faith and service. This has been the aim and constant prayer and effort of those who love the Lutheran Church and sincerely believe that it has a grand role to play in the ecclesiastical history of America. The General Council purposed from the beginning that the different languages and nationalities 'should be firmly knit together in this New World in the unity of one and the same pure faith.' Although including some American, but strong German and Scandinavian elements, yet English was made the official language of the Council, and it has been its English books and publications, both private and official, that irresistibly indicate to those both in and out of the Church that this is the Body

whose fidelity to Truth, and aggressiveness in spreading it through its Home Missions, is to make the Lutheran Church develop into a great national communion.

"The prime importance of this English work in the mission field, and the strong claims upon every lover of the truth to his recognition and liberal support, become at once evident. Not the mere aiding of a mission in far off Seattle, or the support of an English Lutheran enterprise in Salt Lake City is asked for, but the co-operation of all in thus bringing, in these and a dozen other places, Lutheran truth and consistency and reverence for the Word to the notice of and recognition by such representative communities which know our Church otherwise only as a foreign and hence often despised communion. Of course it does more than this. Our scattered people are gathered in, strangers to God and church are rescued, a reflex impulse is given to Christian activity at home that is felt through every department of work in the older congregations, to say nothing of the influence of example upon our brethren of the same faith, but different language, and in stirring them up to provide their own children with church privileges in the language of the land. The Board of Home Missions fully realizes how much is involved in steadily pushing to success our present important missions in the West and is greatly enlarging their number and scope.... If we are rational enough to improve

our present splendid opportunities we will soon become national in our power as a Church to make and sway the religious convictions of the country."

To Save the Country.

Another supreme work before Home Missions is that of saving our country. It is conceded by all that our country is facing a crisis of momentous importance. We have had our struggle for liberty. We have fought our battles for national unity, but we are now going through an industrial crisis which will shake our nation to the very foundation. The present industrial changes are the throes from which a new civilization is to be born. The present industrial crisis is doomed to shake our moral fiber to the very root. If the Church cannot hold up the moral life of our people we are destined to quick disintegration. Industrial changes have brought about the migration of nations which threatens to engulf our country. It has also developed a worldly spirit of freedom and justice. Home Mission must overcome both tendencies. In regard to the first, Rev. Chas. W. Heisler says: "We have in this land a most heterogeneous complexity of population. . . We have been receiving within our borders a motly throng of Englishmen and Irishmen, of Scotchmen and Welshmen, of German and Dutch, of French and Russian, of Laps and Poles, of Bulgarians and Hungarians, of Austrians and Italians, of Swiss and Servians, of Spanish and Portuguese, of

Greeks and Armenians, of Turks and Arabians, of Hindoos and Persians, of Egyptians and Ethiopians, of Chinese and Japanese, besides strangers from the isles of the sea. And the problem is to amalgamate at least the most of these diverse elements into a strong homogeneous people. That means that we are here developing a new national type. It is not English or German, or Anglo-Saxon even; it is American, a new unique type. Some of the strongest nationalities of history have been composite. Now to my mind the two most potent forces in this marvelous process of amalgamation are the public school and the Christian Church. The children of these diverse races under the same educational process are being moulded into national homogeneity. The Christian Church is accomplishing the same results in her sanctuaries and through the influence of Christian social life. And no Protestant Church in this country has so large and important a part to play in the process as the Lutheran. Her responsibility here is unspeakable. Have we sufficiently realized this? She has been meeting this obligation to some extent by caring for the children of her own household of faith and by some feeble effort to reach the unsaved masses."

These various nationalities must be amalgamated into American citizens, and they must be kept Christian when they are Christianized; when they are not they must be Christianized. This latter work is the duty of the Home Missions, and

no other church in the land has such a responsibility as our Lutheran Church. If these incoming multitudes are not Americanized, then our institutions are doomed to decay, and if they are not Christianized our Church is doomed to die. Either thing would prove disastrous to this land. Home Missions must save the country.

Other perils before our country are: materialism, indifference and formalism. These are threatening the very existence of the country and of the Church. Home Mission will take a large part in saving the country from their baneful influence. Speaking of these perils Rev. L. M. Zimmermann, D. D., says: "One of the great perils is that of materialism. Our country is becoming more and more a moneyed monarchy. Money is a great idol in America. Perhaps in no country does money count for so much as in this country. In some other countries a man's position counts for much, but here it is largely, 'What is he worth?' that is, in dollars and cents rather than in character and good morals. Money is the great passport into the high circles of society rather than character.

"Belshazzarism is another peril which threatens the peace and safety of our nation. There is a pace that kills, and among many of the rising generation can be found that pace. There are halls to-day as infamous, and occupied by as select a people as in the time of Belshazzar, where scenes no less objectionable are being enacted. And,

worst of it all, it is regarded as being all right, notwithstanding the fact that one vies with the other at the intoxicating cup until all sense of just propriety is gone.

"Indifferentism is still another peril which threatens the spiritual life of the people of to-day. There was a time when, for example, the Wednesday evening service in the church was held sacred by many. To-day, the lodge, the club, societies, pleasures, are so crowding in that it is scarcely worthy in many places of being called a church night. The same is true with many as regards their sense of obligation to God and the church on the Lord's day. Room for everything else than for Christ is the condition of not a few.

"Formalism is also a peril with many. There is danger of following God in a mere formal manner, instead of worshiping him in spirit and truth. Not enough to-day are born of the Spirit and too many are following 'afar off.' Even the parents lost sight of their Child on their return from Jerusalem, and there are many like them to-day, who have lost the Christ Child and are apparently unconscious of the fact. We need, therefore, to be cautious lest unawares we too lose him. We need to follow close by his side that, like the woman of old who touched him, we too may receive virtue from him and be healed of all our diseases."

It is the task of Home Mission work to meet these perils and overcome them. Undoubtedly

then Home Mission work has become a patriotic work. It is not simply a matter of saving the individual and communities, but it has before it the supreme task of saving the nation. To cripple or retard Home Mission work handicaps the Church and imperils the nation. Home Missions must save this land.

To Strengthen Foreign Missions.

Home Mission work is not an enemy but a friend of all other church activity. Foreign Missions have been given the preeminence, but this has been a mistake. While all nations are to be brought under the influence of the Gospel, still those in the homeland must come first. Home Mission work has for its object the strengthening of Foreign Missions. Foreign Missions cannot be maintained without a base of supplies, and Home Missions become this base of supplies. We give the words of Rev. Chas. S. Albert on this point: "The base of supplies for Foreign Missions is Home Missions. Every Home Mission congregation properly trained becomes an important factor in the foreign mission work. The membership from the beginning are instructed to contribute to Foreign Missions, and after they reach self-support, numbers of them are among the most liberal givers to the foreign cause. 'If you limit your base of supplies you cripple your outside efforts.' It is well for all of us to remember this. The base of supplies for all our work—educational, minis-

terial, mission and benevolent—is the congregation. If the congregations are strong, all the interests of the Church thrive; if they increase in numbers, the whole work broadens and moves forward in every direction, provided always the spiritual power be maintained.

"The Home Mission work deals directly with the base of supplies. If we subtract the missions of the last quarter of a century, how much of the active strength of the Church disappears. These mission churches have furnished us noble ministers and large contributions to the enterprise of the Church. Our work without them would be but a portion of what it now is. Let me enforce this by an allusion to our foreign field, and this in a spirit of love for that work. Our foreign work increases; the resources from the mission field are scanty. Indian Christians are poor and can contribute but a small fraction of the funds necessary for their support. Little can be expected from them for some time to come. The financial support must be provided by the churches in this country. Unless we can rapidly extend our home work, the increasing demands, just and necessary, can not be met. The base of supplies will be too limited to meet the requirements. We ought not to do less for Foreign Missions. We ought to do more. But we must, in the broad-mindedness of a Church looking to the future, realize the absolute need to press our home work vigorously. Gifts to the home field are, in an in-

direct way, gifts to every benevolent enterprise of the Church. The base of supplies is enlarged and increased; help, therefore, can be sent wherever it is wanted."

To Promote Inner Missions.

Home Missions promote Inner Missions. Inner Missions cannot exist without a strong church constituency behind it and a strong sense of duty towards the submerged and downtrodden. In its work of building up and developing the Church, Home Missions gather this strong constituency and develop this strong sense of duty. Until Home Mission work has first been done, Inner Missions are handicapped. That is the reason why Inner Mission work has made such slow progress in this country. Inner Mission work follows and is dependent upon Home Missions. We have been trying to do Inner Mission work to the neglect of Home Missions and consequently have almost made a failure.

The Home Mission work does not simply aim at promoting certain forms of church activity, but its object is to advance all kinds of Christian work and Christian philanthropy. Home Mission work is foreign to no form of church work that will promote and advance the kingdom of God. It is the handmaiden of all, and renders its service in the spirit of love and obedience. When the object of church activity is the poor and outcast, Home Missions do their duty. Is the endeavor along the

line of education, Home Missions lift up their voices. Is the work with the immigrant, Home Missions are the first to take him by the hand. Unlike other branches of church work Home Missions cover the whole field of Christian activity.

CHAPTER. III.

The Importance of Home Missions.

This country is not yet taken for Christ. There are more than 40,000,000 people in this land who have no active connection with the Church. These millions must be saved. They must be brought into the Church of Christ, and it is the work of Home Missions to do this.

Again Home Mission work assumes its importance from the fact that this is the very essence of mission endeavor. It is fundamental to the life of the Church and becomes in this land the center of all advancement. Neglect Home Mission work in this land and all other Christian activities will come to a standstill. It was Prof. Austin Phelps who said: "I confess that the home work does loom up before me with a painful and threatening magnitude which suggests the query whether it is reasonable to expect much expansion of the Foreign service before the home field is more thoroughly mastered. There is a law of give and take in these things which is as inexorable in the work

of the world's conversion as in any other. We cannot convert foreign lands without a certain amount of spiritual power at home. We cannot give what we have not received. And the power at home must come from a broader and deeper spiritual culture: and this demands time, money, labor, and prayer. 'Beginning at Jerusalem,' such was our Lord's direction to the apostles at the outset of the great work, and this is the central law of missions for all time. We must keep the home work well in hand and uplifted above all chance of failure."

Home Missions serve to Maintain the Numerical Strength of the Church.

Home Mission work assumes importance because it serves to maintain the numerical strength of the Church. From the early days our population has been unsettled. People with active church connection have moved away in search of adventure and fortune. The Church was not established where they settled and soon they degenerated morally and spiritually. This migration always affected the home church. Often its membership was so depleted that it stood on the verge of ruin. It was Home Missions that followed up these wanderers into their new homes and established the numerical strength of the Church and secured it from disintegration and ruin. The history of the Church in the Middle and far West is the story of gathering into congregations those who wan-

dered away from the home church. The early home missionaries preached almost exclusively to those who at one time had been in connection with the Church. Gathering these together and organizing them into congregations is the work of the missionaries, and in doing this they conserve the membership of the Church.

Home Missions render the Past Labors of the Church Available.

In gathering up the strayed ones, Home Missions render the past labors of the Church available. In the Kingdom of God the rule is, "Gather up the fragments, that nothing may be lost." This law Home Missions observe. Those who wandered away had been the object of the Church's labors and love. They had been baptized, they had been instructed in God's Word, they had been confirmed, and the "bread of life" had been broken unto them. It would have been an everlasting disgrace for all this labor and love to have been wasted. But when it seems that all is lost, Home Missions step in and by their ministrations render these past labors of love available. Starting upon the basis of past instruction and a former religious consciousness, it saves these people from spiritual ruin. Appealing to former training and experiences, Home Missions establish the Gospel ministrations in their midst. In doing this they not only save these people but conserve the former labors of the Church and make them

effective. Home Missions render the past labors of the Church available.

Serve to Extend the Church into New and Fresh Fields.

The tendency of the Church is to localize and root itself into the very soil. Where the whole land has been covered this is a good thing, for it gives permanency to the Church. But where the whole land has not been reached the Church must project itself into new fields. Here Home Missions find a field. The missionaries go out on the frontier and proclaim the Gospel of salvation. Under trees, in cabins, in barns, in roughly built chapels or wherever men congregate, they preach the tidings of salvation. Wherever there are people without the Church they enter. In the newer sections of the West, in depleted sections of the East, in large cities, and in the growing towns Home Missions bring the Gospel ministrations. The motto is, "The Church must be planted." Home Missions saved the great Northwest to the Union, and are now saving the people of the Northwest to Christ. But the West and Northwest are not the only Home Mission fields. All over this land there are waste places where Home Missions must plant the church. Into these fields Home Missions must enter and labor until the Church blooms forth as the rose of Sharon. The progress of the Church in this land has been the progress of Home Mission activity. It has been

estimated that from four-fifths to nine-tenths of the evangelical Churches in the United States are of Home Mission origin. During the last century the membership of Protestant Churches in this country increased on an average no less than three times as fast as the population, and the increase was the direct result of Home Mission work. In the Lutheran Church, the increase in communicant members was from 22,000 in 1800 to over 2,500,000 in 1913. Its proportionate increase has been larger in the last decade than that of any other Christian denomination, Protestant or Roman Catholic. Such results are due to its great Home Mission work.

Maintain and Increase the Means of the Church.

In its work of saving mankind, the Church must have means. Money is an important element in advancing the Kingdom of God. Although the Church does not compute its labors in money values, still, without money it is impossible to carry on the work. It is no small part of the Church's work to secure funds with which to extend its influence. Here again this activity is the handmaiden of the Church. By its labors it maintains and increases the means of the Church. Every new mission congregation is a new fountain of supply for the benevolent causes of the Church. While every other cause of the Church is important and ought to be sustained, yet it must be conceded that Home Mission work is the fundamental

cause of all benevolent work. If our Church will push Home Missions and make them first and successful, then every other cause will have a broad and strong basis on which to operate. If Home Missions are slighted, then all benevolent work must suffer.

Home Missions not only increase the money revenues of the Church, but they increase and strengthen its other agencies. Money is not all. Workers are necessary, and Home Missions supply workers. As the Church is extended at home more ministers are needed, and this leads to the founding and enlargement of institutions of learning for the preparation and training of the workmen that are needed. This was the way in which many of our seminaries and colleges came into existence. The Mission cause was the immediate occasion that called them into being and supplied a continual incentive for their better equipment and extension. And the mission congregations have furnished a large contingent of the ministerial candidates. In like manner they have supplied and continue to supply both men and money for the extension of the work in foreign fields.

The Most Economical Branch of Service.

The importance of Home Missions can also be seen in this that it is the most economical branch of service that the Church can operate. Of course it takes money to carry on the work. The Church must invest much in Home Missions. But the

number of souls gathered into the fold and the amount contributed to the general work as a result of Home Mission endeavor is larger than that of any other branch of church work. Usually it is only a few years until a mission becomes self-supporting and then it becomes most liberal in its gifts to the general work of the Church. This is not only true of individual congregations, but it is true of whole groups of them. In fact, we might lay it down as one of the axioms of Home Mission work, that to help a mission congregation is to help the whole cause of the Kingdom, and that in a geometrical ratio. Mission congregations pay high dividends upon the money invested in them. In proof of this we cite the experience of the General Synod. "The expenditure of $944,775.00 for the support of 585 missions, nearly six hundred congregations, during these forty years of the Board's history represents merely the investment of its capital. On the basis of this original investment, the people who were gathered into these missions, even while they were still under the care of the Board, contributed a round five million dollars for church purposes, a quarter of a million of which found its way back into the benevolent treasuries of the General Synod. A business man would call that kind of an investment a bonanza. But that is not a full statement of the account. To these five million dollars must be added many millions more which have been contributed by these mis-

sion churches after they have reached the position of self-support..... More than one-third of the entire contributions of the General Synod last year must be credited as a legitimate return from that original investment of the Home Mission Board. And in addition to these large financial returns there stand incalculable spiritual results, the real end of all Home Mission effort." These same results have been equalled in every other synod in the country. In comparison with Foreign Missions, Home Missions are far superior from an economical point of view. When Foreign Missions make a convert, as a rule he becomes a charge and the mission must in some way make provision for his livelyhood. But when Home Missions make a convert he at once adds strength to the Church. Instead of being a charge he becomes a supporter of the mission and of all redemptive agencies of the Church. Undoubtedly Home Mission work pays.

Are of the Greatest Importance when the Church is Scattered.

Home Missions reach their highest importance when the Church has been scattered. Rev. Morris Officer puts this truth in plain words when he says: "When the Church, by some potent agency from without, has been torn, wasted and scattered, requiring a re-gathering of its members, or when by embracing some elements foreign to its own nature it has been convulsed and rent

asunder so as to need reorganization, then this branch of service is in special demand. Or when civil society itself has been upheaved from its very foundations, and cleft and tossed into chaos; or when a population has been much shifted about and its movements greatly changed and reversed, so as to require readjustment, then especially should the Home Mission arm of the church be put forth in strong and well directed efforts to maintain its own footing amid the general wreck and to settle into right position the loosened and floating elements of society."

In this respect Home Missions have rendered valuable service to this country. Of all the nations of the world none are so deeply indebted to Home Missions as our own. To this agency of the Church she owes practically everything that has made her queen of the nations. A little more than two hundred years ago the population of the United States was less than 200,000 and confined to the Atlantic coast. But the spirit of adventure was "bred in the bone" of this people, and soon adventurers like Boone and Crawford began to lead the way to the West. After the treaty of Fort Stanvix in 1768 a perfect stream of hardy pioneers poured through the defiles of the Alleghenys and began to take up the rich farming land of the Ohio and Mississippi basins. Some came from American homes; many more came from lands across the sea. To follow these people with the Gospel, gather them into regular

congregations, and hold the new world securely for Christ was the work of Home Missions. And no great undertaking of the Church was ever carried out more successfully. The story of the great Northwest is the same as that of the Middle West. When the settlers came pouring into the great Northwest the Home Missionary came close behind. The gathering of these people into the Christian Church and saving this part of our country for Christ is one of the great chapters in the history of our nation. Unpretentious as were these home missionaries they did a great work for this land. Our country owes much to Home Missions.

President Cleveland saw the importance of Home Missions to our country when he said: "I desire to express my appreciation of the privilege of participating in this conference and of the opportunity thus afforded me of testifying to the value and usefulness of the work undertaken by Home Missions. As your fellow-citizen, interested, I hope, in all things that deepen the religious sentiments of our people and enlarge Christian influence, I fully realize the transcendent importance of this agency in its operations upon the hearts of men for the salvation of their souls. The long roster of those who have been led into the way of righteousness through the instrumentality of our Home Missions are rich trophies of successful endeavor. But it is not only as your fellow-citizen, but as the chief executive officer

of your government, that I desire to speak, for I am entirely certain that I serve well our entire people, whose servant I am, when I here testify to the benefit our country has received through Home Missionary effort, and when I join you in an attempt to extend and strengthen that effort."

The Peculiar Situation of the Lutheran Church in this Country.

Home Missions are more important to the Lutheran Church than to any other church in the land. Here a new chapter in the world's history is being written; a new era has opened; new forces are working. Here a new type of civilization is being formed, and in God's providence the Lutheran Church is destined to be an important factor in this new development. The peculiar situation of the Lutheran Church in this country makes it possible for this Church to be such an important factor in its future development. The Lutheran Church did not come to America through love of gold, lust of power, or fondness for adventure. It was driven here through persecutions. The Dutch of New York, the Palatines of Pennsylvania and the Salzburgers of Georgia prized their faith above worldly possessions, and the price they paid for it was banishment from home and country. The Lutheran Church is here not of its own choice, but by divine arrangement. It is here to stay, and it is destined to become the strongest factor in evangeliz-

ing this nation. Dr. H. E. Jacobs says: "Hither where all these forces are centering, God has brought hundreds of thousands of these who confess the faith of Luther, and are entrusted with its maintenance. The old tree has been transplanted to a new soil. Separated by national lines in Europe, and by still narrower boundaries of petty principalities, each with its own state Church, into which Germany was divided until a generation ago, here they blend within a generation or two into one body. The sole bond which unites them is the old faith which was confessed when the theses were fixed on the doors of the Castle Church of Wittenberg. The Lutheran Church in America stands not for a provincial Lutheranism..... but for an ecumenical Lutheranism in which these lines which divide Lutheranism in the Old World vanish.... Considering then the place which Providence has assigned America among the nations of the world, and the place He has given the Lutheran Church in America, can we doubt as to what the meaning of our peculiar position in this land is? Is it not to affirm that the truths for which Luther stood are not obsolete or antiquated, but just as live and life-giving as when in his youth they silenced opposition and won men's hearts." We cannot refrain from quoting the words of President Roosevelt in this connection. "There is a peculiar function to be played by the great Lutheran Church in the United States. The Lu-

theran Church came to this territory which is now the United States very shortly after the first permanent settlements were made within our limits; for when the earliest settlers came to dwell around the mouth of the Delaware they brought the Lutheran worship with them; and so with the earliest German settlers who came to Pennsylvania and afterwards to New York and the mountainous regions of the western part of Virginia and the states south of it. From that day to this the history of the growth in population of this nation has consisted largely, in some respect mainly, of the arrival of successive waves of new comers to our shores, and the prime duty of those already in the land is to see that their progress and development are shared by these new comers. It is a serious and dangerous thing for any man to tear loose from the soil, from the region in which he and his forbears have taken root, and to be transplanted into a new land. He should receive all possible aid in that new land, and the aid can be tendered him most effectively by those who can appeal to him on the grounds of spiritual kinship. Therefore the Lutheran Church can do most in helping upwards and onwards so many of the newcomers to our shores, and it seems to me that it should be, I am tempted to say, well nigh the prime duty of this Church to see that the immigrant, especially the immigrant of Lutheran faith from the Old World, who comes from Scandinavia or Germany, or

whether he belongs to one of the Lutheran countries of Finland, or Hungary, or Austria, may not be suffered to drift off with no friendly hand extended to him, out of all church communion, away from all the influences that tend towards safeguarding and uplifting him, and that he find ready at hand in this country those eager to bring him into fellowship with the existing bodies. The Lutheran Church in this country is a very great power. It is destined to be one of the two or three greatest churches and most important national churches in the United States, one of the two or three churches distinctly American, among the forces that are to tell for making this great country even greater in the near future. Therefore, a peculiar load of responsibility rests upon the members of this Church."

The Great Opportunity for Home Mission Work by the Lutheran Church.

There are crises in the affairs of the churches as in those of nations and individuals, times when the opportunity is ripe, times when "a great door and effectual" stands wide open. To-day the Lutheran Church in America stands face to face with such a crisis. God appeals to it by every consideration that is calculated to move men to enthusiasm to follow after and care for its children. They have been coming like a flood. These children are becoming the men and women who work the farms, fill the shops, conduct the trade,

control the wealth, shape the politics, mould the society and support the churches in new communities which are springing up with marvelous rapidity in every part of our newer states. They are Lutheran now and Lutheran they desire to remain. Did God ever offer a Church an opportunity fraught with greater promise? It is no exaggeration to say that He has placed before us the possibility of becoming the first, both in number and influence, among the Protestant denominations of this land.

The Lutheran Church is waking up to its wonderful opportunities. It is becoming conscious of its numbers and strength. There are in America 13,000,000 citizens of Lutheran stock. There are 2,250,000 communicants. Gathered in our congregations and Sunday-schools are about 5,000,000 souls. What a force! Canada is becoming an inviting Home Mission field white unto the harvest. The United States from the lakes to the gulf, and from the Atlantic to the Pacific, is rich with abounding opportunities for Lutheran Home Missions. There are about 50,000,000 of unchurched Americans that need our immediate care. Millions are coming to America in a constant stream of immigration from the Lutheran lands of Europe. They need and deserve our aid to gather them into the church of their birth.

No Church in this land has a tithe of the responsibility that is ours. Opportunities for Home

Mission work are phenomenal. Our field stretches from ocean to ocean, from northern lakes to southern gulf. The great cities of the East contain hosts of unchurched Lutherans who rightly look to us for ministrations of the Gospel. The West might almost be denominated Lutheran home mission territory. Some time ago a leader in the great Seminary Missionary Movement said: "The Lutheran Church in America has a work that no other church can do, and an opportunity unparallelled and beyond estimation." Our wide awake neighbors say: "If only the Lutheran Church knew its opportunity, it could soon lead the churches of this country in numbers."

Dr. G. W. Sandt, editor of "The Lutheran," is author of the statement: "There are more lost or unchurched Lutherans in New York and Chicago than all the Lutherans in any city of Germany or Scandinavia, if we except Berlin. There are more people of German lineage in America to-day than people from the British Empire. England furnished America with her language and her laws; but Germany and Scandinavia are furnishing the citizens. Take the German blood out of the arteries of the two greatest states of the Union; then consider what you have left! In New York City alone there is a German city of the size of Hamburg, and two-thirds of them are of Lutheran extraction. In Chicago there is a Scandinavian city of the size of Stockholm, and in the country there are 3,000,000 of these fair-

haired and sturdy sons of the North. One-half of them are in the Lutheran fold, and the other half are either in the denominations or out in the world. Take the people of Germany and Scandinavia, and hence chiefly of Lutheran extraction, out of the great Mississippi basin, and you remove fully one-half of the clergy, the doctors, the lawyers, the legislators, the teachers, the pupils, the farmers, the merchants, the mechanics and all that gives that great section of our country its chief stability and strength. While New England Puritans and Puritanism are fast becoming a memory, Germans and Scandinavians with their large families are filling the depleted ranks and furnishing a fresh background for New England's future history. If the white man's burdens are the oppressed races of the earth, the Lutheran Church's burden in this country is her unchurched population."

That the opportunity is before the Church no one denies. The question is, will the Church rise to the occasion, sieze the opportunity and make the most of it? Is the Church ready to discharge the obligations God has laid upon it? Is the Church ready to make the sacrifices necessary to the discharge of its great home mission opportunity? The sacrifices God demands of his people are different in different periods of the Church's development. To the present generation of Lutherans in this country He has committed the work of Home Missions, a work

fraught with great sacrifices, but holding out also the assurance of a glorious recompense. Viewed simply as a matter of policy there is no channel into which the energies of our Church could be turned that would yield such abundant and permanent fruits. Does the Church realize its opportunity and attendant responsibility? Where is the Lutheran who is not smitten with shame when he contrasts the magnitude of the work set before the Church with the poverty of our means and the feebleness of our efforts? On every hand we are confronted by the humiliating fact that our Church has undertaken but little and often wrought without wisdom.

One of the great drawbacks to the work has been synodical rivalry. Again and again we have been confronted with the deplorable spectacle of one section bending all its energies to pull down what another section was laboring to build up. Shall this state of affairs continue? Does the Lutheran Church intend to take hold of its Home Mission opportunity with determination and seriousness? The answer must be given soon. If we would discharge the obligation God has imposed upon us, we must seek to awaken a deeper and more intelligent interest among the laity. We want more of that enthusiasm for Home Missions that can make sacrifices. We must stop quarreling among ourselves and seek to unite our forces upon some basis that will admit of hearty cooperation. The synod that dares interpose ob-

stacles, or lend only a half-hearted assistance, ought to die, and every true Lutheran, whether minister or layman, ought to help kill it.

The Great Responsibility which Rests upon the Church.

Our opportunities for Home Mission work bring with them corresponding responsibilities. Does the Church realize this responsibility? And what are we doing to meet it? There is no other Church in this land with a like opportunity, and there is no Church upon which God has laid greater responsibility. Dr. J. M. Reimensnyder sums up the responsibility of the Church in these words: "This work (Home Missions) presents itself with greatly increased responsibility upon the Evangelical Lutheran Church.

First. She has the greatest responsibility because she is the mother Church of the Protestant Reformation, and from her founders came the great Magna Charta of Christian faith and liberty: The Augsburg Confession, the basis of the creeds of Christendom and of civilization.

Second. Because she is largely the Church of the Fatherland and the countries from which so many of the immigrants come. She is joined to them by the ties of nativity and of historic faith.

Third. Because no other Church can carry on the work in more than two or three languages, whilst the Lutheran Church is one of many tongues, doing home missionary work in this country in some nineteen languages.

And finally. Because of her purity of faith and her noble confession, her Biblical foundation and her beauty and flexibility of worship, she is best adapted to the wants of a diversified population.

Some of the most able theologians of other Churches have openly said that if there is ever to be a union of the branches of the Church of Christ it will have to be upon the basis of the great Lutheran Confessions. They are the most clearly Biblical and free from human dogma or method. These reasons as well as many others already point to the Lutheran Church as the great agent in this country for home missionary labor."

Our Church has a great mission to perform in this country, and the call is most pressing and urgent to the young men in our schools. To them the call comes to shoulder the responsibility and endure hardships as faithful soldiers.

But the call is not only to the candidates for the ministry, but to every member of the Church. The laymen are called on to come forward with the means God has given them and second the efforts of God's ambassador, so that the work be not hindered nor the cause suffered to languish for want of support. The call for Home Mission work is coming from every quarter. Thousands are crying to the Lutheran Church for the bread of life. They are stretching pleading hands. They are asking for pastors to come and feed them with knowledge and understanding. Our Church

dare not turn a deaf ear to these pleadings. We have the men and we have the means. We must qualify the one and consecrate the other. There must be no holding back on the part of those who have talents, nor on the part of those who have means. A high responsibility and a holy mission is before the Church. May we not hope that it will push itself to the front of the Lord's embattling hosts and maintain its place in Home Mission work? The Church is waking up. The day of victory is not far distant.

The Weakening of the Revival System.

Another thing which makes Home Missions so important to the Lutheran Church is the weakening of the other denominations through the failure of the revival system and the baneful influence of destructive Higher Criticism. It was Dr. G. W. Sandt who said, "We need not detract from what other communions have done in this country to save souls, to combat public evils, to create a wholesome moral and religious sentiment among the people. Their zeal and devotion, their enthusiasm and moral earnestness, their alertness and resourcefulness, and the practical wisdom with which they discern the signs of the times and keep in touch with them, have made them a religious and ethical force in this country for which we may all thank God; but they are almost without exception losing their hold on the two great Reformation principles to which they owe

their existence. They are permitting teachers in their colleges and seminaries to weaken those pillars; they are permitting many of their preachers to substitute newspaper themes for texts of Scripture, and ethics and sociology for the Gospel; they are helping to give currency to one of the most pernicious heresies of the times, that it makes no difference what a man believes only so that he lives right—as if you could cut an apple blossom from off its stem and expect it to bear fruit. They are giving their consent more and more to a mutilated Bible and eviscerated Gospel. They are permitting some of their Delilahs to take their critical scissors and shear the Church's doctrinal power from off its head. Are our people aware of the fact that outside of our own communion the air is filled with anathemas against creeds, as if they were the Church's crying evils, and with misty, hazy, conflicting opinions on those very doctrines and principles to which the Reformation owes its life?"

"What America needs to-day above all else is a redemptive message that has the ring of certitude about it. It was Goethe who said: 'Give me your convictions, I have doubts enough of my own.' What the men and women of our country want when they sit in their pews is a sure message that has a 'Thus saith the Lord' affixed to it. This message the Lutheran Church has; what it needs is the prophetic gift in larger measure to make it burn in the hearts of men.

She is to-day one of the very few communions in this country that gives a clear and unanimous testimony concerning the Scriptures, that believes the Bible to be the same infallible rule of faith it was intended to be; that teaches the exceeding sinfulness of sin and the need of pardon through an all-sufficient atonement. She proclaims a joyous, hopeful faith. She finds no room in her creed for the theories and speculations of men, but disowns all man-made schemes of salvation and places her sole reliance on the Word. With that Word as her guide she walks by faith and not by sight. She does not lay the great stress on a certain form of organization or a certain mode of worship, or a particular mode of baptism, or a special method of conversion, but with the doctrine of the Person and Work of Christ as her center she looks out upon the whole and makes the Scriptures an organism with all parts properly and vitally related. That is why she has been recognized as the Church of Theologians, and why so eminent an authority as Dr. Schaff affirmed, that if Protestantism was ever to be reunited, it would be on the basis of the Augsburg Confession. After the doctrinal liberalism which now floats like a bubble in the air shall have burst, our Lutheran Church, if she remains true to her heritage, will rise more grandly than ever, for in not one of her twenty-three seminaries, thirty-nine colleges and forty-two academies is there room for a single profes-

sor who opposes her faith. Her pulpits ring with a definite message. She feeds her people on the milk and meat of the Gospel and not on a sociological and ethical hodge-podge. Her worship is as beautiful as it is Scriptural, for it is the effervescence of her faith. She protests when it becomes automatic, artificial, or spectacular. The value of her liturgy is not in the rapidity with which it can be rushed through, nor does the value of her prayers consist in the number of times they are said. In fact, she does not believe in saying prayers; she believes in praying them. When she undertakes any activity, she sees to it that it is safely lodged in her principles and does not move by fits and starts to repent of it afterwards. Whatever weakness and shortcoming this Church still has, they are not because of her fidelity to her great doctrines, but in spite of it, or for lack of it. While others are driven hither and thither on the doctrinal seas, she is pinned fast to her safe and sure anchorage. One of the very brightest lights in a large communion once (in effect) said to a Lutheran, 'When my Church with its fitful and unstable anchorage goes on the rocks, I'll take refuge in the Lutheran ship.'

"We say all this not in a boastful spirit, but because we are persuaded that the Reformation Church stands on solid Scriptural ground from which she will not be dislodged in America, save by her own treason. After others have been groping about in the fog of creedless uncertainty,

it may be her privilege to call the disintegrating Protestants back to the old evangelical paths and say: 'This is the way; walk ye in it.' We doubtless have our sins and shortcomings as a Church, and were that to be our theme, we could paint a picture whose colors would not seem very bright. But we need to be made conscious of our Church's mission in America. Our usefulness as a Church depends in large measure upon this consciousness. If that be feeble, our influence will be feeble; if that be strong, our influence will be strong. Certain it is that God has set before our Church a great open door, and placed upon it a solemn and weighty responsibility. Will the Church enter that door? Will it assume that responsibility? Let Isaiah's call to captive Israel ring in our ears and rouse us to new hope and zeal: 'Awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem!' "

CHAPTER IV.

The Field of Home Missions.

The Country as a Whole.

In His wise providence God has placed our country in the midst of the modern world. To our east is Europe with her developed resources and overflowing population, and at our west is the Orient with her teeming millions. Between these two, in the temperate zone, God has placed America, and He has given her the continent from ocean to ocean. We have a most invigorating climate and a people known the world around for activity and progress. Our resources are unlimited and our development has been phenomenal. There has never been a nation which made such rapid progress as our own. In this favored land, among this active people God has planted the Lutheran Church and has given to it the greatest Home Missionary opportunity of the ages. To no other Church has He given such a field. Will

the Church occupy this field? Will it rise to the high sense of responsibility and take this nation for Christ?

The rise and development of the Lutheran Church preeminently fits it for this task. It has always held a unique position among the Christian forces. Being the mother of Protestantism it has always been a Church of many tongues. Its ability to use many languages has ever been its missionary opportunity, and no doubt will prove to be the Home Missionary opportunity in this land. To the Lutheran Church more than any other Church the "field is the world." It has never been a Church of the classes, but has always been the Church of the masses, and its commission in this land is to preach the Gospel to all people. The field of Lutheran Home Missions is co-extensive with the nation. Wherever the stars and stripes waive there the Lutheran Church finds a field for missionary endeavor. Being the one Church which has remained true to the doctrines of God's Word, not having been tainted by rationalism, nor disturbed by destructive Higher Criticism, God has given to it this country as its field of operation and has commanded it to go up and possess the land. Undoubtedly the whole land lies open, and if our Church is to enjoy the continued favor of God it must rise to that high sense of responsibility which aims to take the whole land. The vison of the Lutheran Church must find no horizon until the whole con-

tinent is scanned. This entire broad land is Lutheran Home Mission territory. The frontier, the farming district, the country village, the inland towns, and the great cities are all fields for our missionary endeavor. To neglect any one of these would be fatal folly.

Some conception of the vast magnitude of our field as a whole can be gained from the following words from the pen of Dr. Josiah Strong: "Of our fifty-one states and territories twenty-seven are each larger than all England, while our entire territory would contain England sixty-nine times. Ten of our states and territories are each larger than England, Wales, and Scotlnad, while five are each larger than the United Kingdom of Great Britain and Ireland. A German newspaper points out the fact that a person may walk through seven German states in seven hours. Thirteen of the smaller German states might all find room in our Connecticut, and Connecticut might be laid down in the state of Colorado a score of times; and Montana is larger than Colorado by 42,000 square miles. Make Montana the Mecca of the world. Gather into it the 125,000,000 of North and South America, the 380,000,000 of Europe, the 850,000,000 of Asia, the dwellers in the islands of the sea,—in short, nearly 1,500,000,000 of mankind, and when we have gathered within the bounds of this one state the entire human family there will be but fifteen souls to each acre. California is larger than Mon-

tana by 12,000 square miles. Reference has been made to the homes of the three great races among the ancients. Italy, Greece, and Palestine might all be gathered into California and then have ample room for a fair-sized kingdom. And Texas is larger than California by 107,000 square miles. Lay Texas on Europe and it might be placed so as to include the capitals of England, France, Belgium, Switzerland, Germany, and Austria."

However interesting a general survey of the land may be, that would not be adequate for our study of the field of Lutheran Home Missions. Let us turn to the various different sections of the country and examine each and find out its possibilties as missionary territory.

The East.

The East has always been Lutheran territory. On the banks of the Hudson and the Delaware our forefathers first planted our ensign, preached our faith and built our churches. Here the Church passed through its early struggles and here it established itself permanently. In Pennsylvania, Maryland, and New York stand the mother churches of Lutheranism, and from thence went forth the first Home Missionaries. Although Lutheranism was early planted in the East, the East still remains fertile Home Missionary territory. Missionary work here brings large returns. Work in the older sections is still very successful. While in many sections the revivalis-

tic denominations have "burnt the field" there is no "burnt" territory for the Lutheran Church. The older Lutheranism becomes, the deeper it roots itself into the soil and the sturdier it grows. The Pennsylvania Ministerium, the oldest synod in this country, is most energetic in Home Mission work and finds its own territory a most fruitful field. There is no such a thing as unfruitful territory even in the oldest sections of the East. Some one has said: "The most promising field now for home missionary work is in the towns and cities of our Eastern states. We have more real Lutheran material on the ground, and our growth is more rapid and sure. The contingencies are not so great. The towns are not of such ephemeral growth. Permanency is their general character. We ought not to make less effort in the great West, but we ought to make more effort in the East. We ought to have a missionary in every city in Ohio, Pennsylvania, and Maryland."

Speaking of the East as Home Missionary territory, Rev. Ezra K. Bell says: "The older cities of the East present fields of richness beyond estimation. In my own city our Lutheran churches have so multiplied that to-day they rank third, if not second among the denominations. Some of you remember when your Church in Baltimore was scarcely known, when our people were often asked who Lutherans were. But you may live to see the day when our Church will take the first

place in members and religious power in the Monumental City. We are establishing churches where other denominations have failed. And what is true of Baltimore is true of other eastern cities. We can plan churches in almost any of them with assurance of success."

What is true of Batlimore is true of New York City. Here our Lutheran Church holds second place among the Protestant bodies, and in this city we find one of our richest fields for Home Mission work.

In recent years Buffalo has proven to be virgin soil for Lutheran Home Missions. And so we might go on from state to state and from city to city in the East and show that each has wonderful possibilties for Lutheran Home Missions. Home Mission work in the East will bring forth a hundred fold.

New England.

New England is the home of the Puritan churches. Here Congregationalism, Presbyterianism, and Episcopalianism planted churches in the first colonies and here they flourished. These denominations came with the Pilgrims, Puritans, and Cavaliers, and New England became their stronghold. But Puritan New England is changing. Much of the original stock has migrated to the West, many of the remaining old families are dying out and the Church has been torn from its old moorings by philosophical rationalism and

ethical culture. The religious situation of the Puritan Churches is deplorable indeed. We quote the words of Dr. John A. W. Haas, president of Muhlenburg College: "Now in general, throughout New England, a large influence is exerted by the Unitarian trend. It does not wear the old garb of a Channing, nor show his devotion and power. It lives upon modern critical attempts in its pulpit ministrations. The Congregational Church, which includes men of every type, is being served now more and more by men who have been educated according to the ideals of Harvard and Yale. There is no denial of the divine element, but the human character of Christianity, the evolution of the Christ and Christendom, and the social aspect of religion are emphasized. The poets and novelists are quoted almost as much as the Bible. The religious life is painted in its subjective psychological aspect. The moral endeavor is put into the center. The sacrifice of Jesus is not his propitiatory atonement. It serves only as an example of love and a moral stimulus. The religious consciousness is larger as a determinative force than the Bible. And this religious consciousness is not the pure product of the Divine Word, but it is largely a philosophical enthusiasm clothed in religious terminology. The expression of this tendency is not on a high plane. It varies in the average minister of average talent.

The Episcopal Church in many places also ex-

hibits the same influence. Its broadness has little of the geniality and orthodox coloring of a Phillips Brooks. In contradiction with its own prayer-book, that sounds the fundamental truths of Christianity in its collects and prayers, in opposition to its hymnal, the Episcopal Church, through its pulpits, voices a rationalism as bold as Unitarianism. Rationalistic theories, which lately appeared in German publications as a repetition of old rationalism, I have heard given in boldest form to the people.

In consequence of this position, which is little modified by the occasionally more evangelical tone of Methodist and Baptist Churches, the pew has become largely indifferent. With all the culture there is no religious earnestness. The religious convictions are very indefinite. The indifference and carelessness in relation to the Church are more marked than in other parts of our country. Emersonianism has percolated through from the pulpit to the people. It has, however, none of Emerson's pantheistic enthusiasm. With the average man and woman it is the negative of the old. The new is an intellectual humanitarianism without power and life. It is interesting to trace the connection of this rationalism with the rationalism of Calvin. The home of Edwards, the center of the philosophizing about divine mysteries, has become the place of a philosophy without mystery and power."

However, into cultured New England with

these lowering religious tendencies Lutheran immigrants are pouring by the thousands. In late years Boston has become a port of entry for thousands of Scandinavians. The land of Cotton Mather and Jonathan Edwards is becoming fertile territory for Lutheran Home Missions. Swedish immigration into New England has been very great, and the Augustana Synod has not been slack in looking after these Swedish brethren and in gathering them into congregations. The Danes and Norwegians, and also the Germans, have many countrymen in these Yankee states, and they find work there very fruitful. A door is being opened up for the Lutheran Church in New England. The English speaking portion of our Church has discovered that New England is virgin territory for Home Missions. A new era is dawning in New England. The sceptre is departing from Puritanism. To the Lutheran Church shall be the gathering of the people. Some day a new history of New England shall be written, and this history will show that the religious development of that country where Pilgrim and Puritan first found a home has been finally determined by those who hold to the truths of the Augsburg Confession. New England is ripe unto the harvest for Lutheran Home Missions.

The East North Central Division.

In a map before us we find the states of the Union grouped into nine groups, and for conven-

ience we will follow that grouping as far as practicable. In the East North Central Division are the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. One hundred years ago these were the far western states. But the frontier has long ago departed from them. They now rank among our most populous and enterprising states. These five states have a combined population of 18,250,621, and a large percentage of it is Lutheran. The early settlers came from the East and South, and these pioneers put their impression upon the communities where they settled. Among those early pioneers were many Lutherans, and wherever they settled they built their homes and established churches. Later when the German immigration following the Napoleonic wars came, thousands of German Lutherans came teeming into these states. And wherever the German came he built churches and schools. But the Lutheran Church was absolutely unable to keep pace with the immigration. Much was done, but thousands were lost in the transition.

In the earlier days these states were almost exclusively agricultural in character, but the industrial era in late years has greatly changed and is changing their character. This industrial era is the age of city development, and this means a readjustment of the population. Thousands of those who were reared on the farm are going to the cities in search of employment. When these leave the country they almost invariably leave

their church relations behind. They make their home in the city, but they claim their church membership in the old home church. Such a state of affairs makes Home Missions imperative. The missionary must follow these wanderers in to the city and anchor them in the Church of their faith. The great Home Mission problem of this group of states is that of the city mission.

Another important problem in these states is that of the immigrant. These five states have received a large proportion of Lutheran immigration from Europe. Such large cities as Chicago, Milwaukee, Cleveland and Toledo have received thousands of Germans and Scandinavians. Many of these originally were baptized in the Lutheran faith. Thousands of them have been gathered into the Church, many of them have gone into the other denominations, but it is safe to say that there are more of them outside the Church to-day than there are inside it. The ingathering of these thousands constitutes the Home Mission problem of the Lutheran Church in these states.

Most of those who have been gathered into the Church have been gathered into churches which use a foreign language. This fact constitutes a new problem, namely, the erection of English speaking churches. The children grow up and they do not use a foreign language, but the English, consequently, if they are to be held in the Lutheran Church, English services must

be maintained for them. The Home Mission problem of these East North Central Division states is the problem of English Lutheran Home Missions.

In these states many of the synods have their theological seminaries, and they are working manfully to meet every condition that arises. In this division the foreign speaking churches have reached their limits. From this time they will be on the decline. More and more they must introduce the English language, and this will mean a wonderful change. These churches will be maintained by the younger men who have been born, raised and educated in this country and who have the traditions of America and not of Germany and Scandinavia. This era of transition must be an era of great Home Mission activity.

These five states present great problems to the Lutheran Church at this time. In these states the Church has a large share of its present strength, and if the Home Mission work is prosecuted as it should be, the future years will show that the Lutheran faith shall have dominated the religious life in this territory.

The West.

From the central states we turn our eyes towards the course of empire and look to the West. The setting sun reveals the golden fields of Home Mission enterprise. In the West is the Home

Mission opportunities of all denominations, and in the West the Lutheran Church has the lion's share. The future of the country is in the West, and that Church which shall evangelize the West shall be the Church which in the future shall dominate the religious life of America, if not of the world. Of the supremacy of the West Dr. Josiah Strong has said: "Beyond a peredventure the West is to dominate the East. With more than twice the room and resources of the East, together with the superior power and influence which under popular government accompany them, the West will elect the executive and control legislation. When the center of population crosses the Mississippi, the West will have a majority in the lower House, and sooner or later the partition of her great territories, and probably some of the states, will give to the West the control of the Senate..... The West will direct the policy of the Government, and by virtue of her preponderant population and influence will determine our national character and therefore destiny."

An idea of the immensity of the West will at once convince one that the statement of Dr. Strong is none too emphatic. Very few people have any idea of the immense proportions of the western part of our country. We quote Dr. Strong again: "Of the twenty-two states and territories west of the Mississippi only three are as small as all New England. Montana would stretch from

Boston on the east to Cleveland on the west, and extend far enough south to include Richmond, Va. Idaho, if laid down in the East, would touch Toronto, Can., on the north and Raleigh, N. C., on the south, while its southern boundary line is long enough to stretch from Washington City to Columbus, Ohio; and California, if on our Atlantic seaboard, would extend from the southern line of Massachusetts to the lower part of South Carolina; or in Europe, it would extend from London across France and well into Spain. New Mexico is larger than the United Kingdom of Great Britain and Ireland. The greatest measurement of Texas is nearly equal to the distance from New Orleans to Chicago, or from Chicago to Boston. Lay Texas on the face of Europe and this giant with his head resting on the mountains of Norway (directly east of the Orkney Islands), with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the empires of Germany and Austria, across Northern Italy and lave his feet in the Mediterranean. Dakota might be carved into a half-dozen kingdoms of Greece; or if it were divided into twenty-six equal countries we might lay down the two kingdoms of Judah and Israel in each."

Into all this vast territory thousands and tens of thousands of Lutherans have come and are still coming. There is not a state in this great gigantic West that does not now possess a large

number of those who hold to the faith of Luther. These people have come from the eastern states, and from Europe. For fifty years they have been coming, and yet the fountain from whence they flow has not run dry. They are coming and will continue to come until economic conditions in the East are equal to those in the West. Yes, they will continue to come until economic conditions in Europe and America are equalized.

The West presents to the Church of this generation the greatest problem of the ages. Here are centering the forces which shall make or destroy America. Here the Church must do its best work. If the Church fails in the West it fails in America. Dr. Joseph E. McAfee of the Presbyterian Home Mission Board has well said: "But if the Church of Jesus Christ itself is committed to the charge of setting up the kingdom of God here in God's world, the bringing of the kingdoms of this world under the sway of God and of His Christ, the pouring of the vivifying life of the Son of God, the Saviour of men, into the life of the great human brotherhood the world 'round, the giving back to the redeeming Christ the satisfaction of His soul travail in the redemption of men to God,—if the Church conceives itself as committed to anything like that program, then is the five-seventh of the United States lying west of the Mississippi River the very campaign ground of the world's spiritual conquest. If the Church aspires to shape the forces which are to

control the spiritual destinies of this new country, why, out there is where they are forming, and there must the Church bend her energies. If the Church means to mould with divine potencies the civilization of the continent, why, out there is the moulding trough and there must she thrust in her hand. If the Church would touch the very nerve-center of the new world spiritual organism, she must reach out there. If the Church really understands the genus of the kingdom of God among men, then depend upon it, she will not mistake the importance of this ever-expanding ministry..... We of the Church of Christ have committed to us not merely the evangelization of the West of twenty-five millions, more or less, of human beings. For their sakes and as mere human beings, the people of the western five-sevenths of the United States are no better than any other human beings, of course not. And if we are out to count noses, there are at the most only twenty-five millions. A paltry handful, as numbers go. But the importance, the eternal sanctity of the Church's mission in the West appears rather in this: that here she has the chance to touch and shape the forces bound to be the most potent in the world for hastening or retarding the kingdom of God. Here is the chance to redeem those who shall in their turn be in very truth the world's redeemers or who shall live and strive to curse the world. The West, the biggest portion of this great land of ours, uncovers the ques-

tion as to whether the Church of Christ conceives itself large enough and vital enough to make the kingdom of God a reality in the most potent civilization in the world."

To the Lutheran Church such a statement as that of Dr. McAfee is almost prophetic. "Almost seventy-five per cent. of the great stream of our immigration has been pouring into the West, and it is safe to say that fully one half, if not two-thirds of that western immigration is of German and Scandinavian stock. In the West our Lutheran Church has a call and opportunity such as she never had in any other country. There is now a new opening offered to our Church. The next twenty-five years are the time in which we must establish there or lose the West. The foundations are already well laid. The German and Scandinavian Lutherans of the West have done a grand and solid work in establishing their synods, in covering a vast territory with their missionary operations, and particularly in making ample provisions for the religious training of their youth. On this solid foundation let a sound and aggressive Lutheranism be reared, and the West shall be ours.... No emancipated Lutheranism, unable to stand on its own foundations, robbed of its distinctive life and character will ever be a telling force in the West. We must be true to ourselves and not afraid to hoist the good old flag of our fathers: their confession, full and true and unabridged. But we must not attempt

to shut up this confession in the language of the immigrant. Sound Lutheranism in the English tongue, this is what we owe to the West, and this will make our Church a power for good in that great field, which holds the destiny of America." Dr. A. Spaeth, D. D.

The West North Central Division.

The West North Central division includes the states of Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas. This was the wild frontier of seventy-five years ago. Here on the plains the buffalo roamed, and the Indian warrior fought his battles and counted his scalps. But now buffalo and Indian have vanished forever and instead have come thousands of farms and cities, with a combined population of 11,637,921.

This group of states has perhaps received a larger number of Lutheran immigrants than any other section of the country. Here German, Swede, Norwegian, and Dane vie with each other in home building, and good homes have they built. In this group of states the foreign speaking Lutheran churches are far in the ascendency today. Here the Lutheran Church practically dominates the religious life, and a glorious record it has made.

These states are mainly agricultural and these sturdy Lutherans know how to wrest from the soil its wealth. During the last thirty years

Home Mission work in these states has been carried on by nearly all the synods, and so fruitful has this work been that it has brought the center of Lutheran population west of the Mississippi River.

In this group of states the language question is not so pressing as in the East North Central division. Here in many instances the language of the home is still the mother tongue from Europe. But the day is at hand when all this will be changed. The rising generation is clamoring for the faith of the fathers in the language of the land.

Immigration is not so strong into these states as it was a few years ago, but there are untold possibilties for Home Mission endeavor. The story here is the story of older eastern states—namely, a large ungathered Lutheran population.

At the present time these seven states offer to the Lutheran Church the largest returns for labor expended. New towns are rapidly springing up, and new territory is being developed, and in every new enterprise is to be found many of the Lutheran faith. The settlers in these states are past the pinch of poverty experienced by the early comers. They are fast becoming wealthy. They are well able to maintain missionary work in their midst, and they welcome it. An effectual door is open to the Church here. If the Church will put forth strenuous efforts in these states for the next twenty years it will be well repaid.

Missionary work in these states cannot be car-

ried on in the old pioneer fashion. Services once a month in a school house or other public place will not do. The people are aggressive and up-to-date and nothing less than a settled missionary with an attractive church building will do. Mission work from the very beginning must take on a permanent form if it is to succeed. The people are settled in their homes and prosperous in their businesses, and nothing that looks like possible failure will attract them. It takes more money and effort to carry on missionary work in this part of the country now than it did twenty-five or thirty years ago, but the results well repay the cost and effort. In the course of ten or twelve years a mission congregation will not only become self-sustaining, but it will become a permanent factor in the religious life of the community and in the work of the synod to which it belongs. This West North Central division of states presents the largest and ripest missionary field of any section of the country. Especially is this true of work in the English language. Nearly all the synods are realizing this, and they are taking up English work with an enthusiasm never before known. Fifteen or twenty years will see a complete change in Lutheranism in this section. Many of the churches which now have an occasional English service will then have only an occasional service in any other language, and those which now have no English will then have the larger majority of their services in English.

The prevalent use of the English language will have a tendency to unify the various synods, and this will hasten the day of greater Home Mission work. When the day comes that the larger majority of the congregations use the English language, then the time will have come when our Lutheran Home Mission work can be more quickly completed. The Lutheran Church in this group of states is destined to take a most prominent part in the future of the Lutheran Church in America.

The Mountain Division.

The mountain division includes the states of Montana, Idaho, Wyoming and Nevada. These states have a population of 2,633,517. This section now comprises our real frontier. Here the country is sparsely settled and things take on a frontier appearance. These states have great possibilities, and promise a rapid development. Irrigation and dry farming are working wonders in these states. Only in very recent years has the great possibilities of irrigation been realized. Since 1905 the government has undertaken great irrigation tasks and is making the desert literally bloom as the rose. Irrigation has brought about a rapid development of this section and promises still more for the future. In the next few years irrigation projects alone will increase the population of this section by 20,000,000. Any one familiar with Home Mission work knows this means

the greatest opportunity for the Church. The inrushing population will soon become godless, crazed by the desire of wealth, unless the Church early plants its forts in their midst. There will be thousands of our faith in these new developments, and the Lutheran Church must be on the ground early if it would win.

Mission work in these new towns will be different from that on the old frontier. Here the town grows full size in a few months or at most in a few years, and the Church must keep pace with the town. A dingy, uninviting church building with a slow-going, inactive congregation will not win in this territory. Into this rapidly developing frontier the Church must send its best missionaries and must give them liberal support. If this is done then we will win. If the Church waits and gives beggarly aid to those whom it does send it will lose. This mountain division is big with hope. The setting sun over these western mountain tops reveals the largest possibilities for the Lutheran Church, if only our people will awake to the situation and uphold the hands of those who are set to wage our battles in these parts.

The Pacific Slope.

The Pacific slope includes the states of Washington, Oregon, and California. These states have a population of 4,192,304. In our early history, for a long time, most of this country was known

as "no man's land." For twenty years the United States and Great Britain were under treaty with each other that neither could claim this part of our continent. The winning of this country to our nation was the result of Home Missionary endeavor, and the story is as interesting as any recorded in the pages of history. This great Northwestern country has filled up with inhabitants in recent years and is now rich Home Mission territory for the Lutheran Church.

Our Church has entered this territory and is doing a large work. The German and Scandinavian people of the states to the east are rapidly entering this section and are making it a wonderful country. They are subduing it with the same persistency and determination with which they subdued the old frontier. If the Lutheran Church is wise it will plant this territory full of Home Mission congregations and in the future it will lead the religious life of these states. But here again modern methods must be used. The old slow way will not win. The people who are settling these states are progressive and will not submit to slow ways. Aggressiveness will bring victory to our Lutheran hosts in this part of the country. Men and means must be forthcoming if we are to win in these states.

The South.

From the earliest times there have been Lutherans in the South. In 1734 they settled in

this part of the country and they now number 50,000 communicants. There are eight synods of them federated in what is known as the United Synod of the South. The South has been passing through a season of prosperity in late years. It is felt alike in the market and the Church. The Lutheran Church has felt this prosperity and has awakened to new undertakings. As Home Mission territory the South offers great possibilities. It has been an agricultural section, but a new order is arising. Factories are springing up on every hand and the new era of industrialism is coming in. This brings the Church face to face with new problems and gives to it a great Home Mission opportunity. This readjustment of the social order is a trying ordeal, but it is the day of Home Missions.

Throughout the entire South there is a large scattered Lutheran population which must be gathered into the Church. At the present time the South offers the greatest advantages to the homeseeker and undoubtedly will receive a large immigration in the years to come. This will make the South strategic in the work of the Lutheran Church.

The negro and the mountain white present Home Mission problems peculiar to the South. Among both a start has been made. Only the years to come can reveal what the success will be. But judging from past experience the Lutheran Church will handle these problems satis-

factorily. In the South as well as in other sections of our country the problem of Home Missions is becoming the problem of the city mission. How to meet the wants of the multitudes of young people who are making their way from the farms into the numerous towns and cities which are springing up along the railroads and factory centers, is the problem which now confronts the Lutheran Church of the South. If the Church is to do the work which the Lord has given it to do in the South it must have more men and more means. Our Lutheran Home Mission work here as elsewhere has not been properly supported. Give the South able Home Missionaries with liberal support and the results to the Lutheran Church will be surprisingly large.

CHAPTER V.

The People for Lutheran Home Missions. The American and the German.

The People.

The Home Missionary in the Lutheran Church has many nationalities with which to deal. It is very necessary that he should know the traits and characteristics of each. To gain such a knowledge a study of each nationality will be necessary. However, it must be conceded in the outset that it is exceedingly difficult to characterize a people other than one's own and to do them justice. Impartial as one may try to be, unconsciously he is influenced by his own prejudices. Naturally he will value other people by his own standards. But a careful study of national traits will be of untold value to the Home Missionary. In fact it will be impossible for him to carry on successful work unless he thoroughly knows the people among whom he is to work.

A Partially Prepared People.

The people for Lutheran Home Missions differ widely in national traits and characteristics, but they all have one thing in common—they are partly prepared for the work. The Home Missionary always addresses himself to those somewhat prepared and instructed. He never goes to those who are totally untaught, as does the Foreign Missionary. He works with those who have some understanding of the Gospel and have enjoyed some religious advantages. For whether he seeks to gather in those scattered on the frontier, or to establish the Church among the newly arrived immigrants, or to reach the neglected and ignorant masses in our cities, he deals with people who have some degree of Christian knowledge. They may be deplorably ignorant, but they are not totally untaught.

The American.

The greater part of our Lutheran Home Mission work is carried on among nationalities other than the American, but we have a large number of Americans and are getting more all the time. While our Church has been counted a foreign church, still it is reaching the native American, and the Home Missionary who does not know how to deal with him is a failure.

The colonial stocks of America were the English, Dutch, Swede, German, Scotch-Irish, and

Huguenot. These were the people who fought for our independence, established our freedom and created our nation. These people each contributed a share to the life of our country. The English gave us language, laws, and most of our customs. The Dutch gave us industry and commerce. The Germans and Swedes gave us thrift and perseverance. The Sscotch-Irish gave us vigor and tireless energy, while the Huguenot gave us speed and taste.

Conscientiousness. Conscience was paramount with our early settlers. They were religious men, men who demanded liberty of conscience in all matters, especially in the worship of God. This was a most excellent trait, and without it our American Republic could never have become the great nation it now is. This colonial trait has come down to the present day. The true American is a conscientious man.

Courage. Courage was a marked quality of our pioneers. A moment's consideration will show that it took a fine type of courage to face a wild country, such as ours was, and that country inhabited by savage men. But our fathers had that courage, and prompted by it they overcame the Indian, subdued the wilderness, laid the foundation of the government, and planted the church. The march of civilization across our country has developed the finest type of courage seen in any land. The American still has that quality, and moved by it he is undertaking projects which

baffle all other nations. Some one has said, "the American loves a tough job." The Home Mission problem of the Lutheran Church gives him that job.

Energy. The early settlers were famous for their energy. To clear the forests, till the fields, build cities, construct government and defend themselves required a great store of tireless energy. The energy of the early days has not departed from our people. There is no European people with such a tireless energy as the American. Here in America we move at a speed which startles the world. This is due partly to the fact that we are the best fed people in the world, and partly to the undeveloped resources of a new country, but more largely to our climate which acts as a constant stimulus. Ten years after the landing of the Pilgrims, the Rev. Francis Higginson wrote, "A sup of New England air is better than a whole flagon of English ale." Some one has said: "A stimulating climate, the undeveloped resources of a continent, our social and political institutions, have all united to produce the most forceful and tremendous energy in the world." Archdeacon Farrar said in 1885, "In America I have been most struck with the enormous power, vivacity, and speed in every department of exertion."

This tireless energy of the American is a valuable asset to the Church when directed in the proper channels. It takes a store of energy to

carry on our Home Mission work. Digging the Panama Canal is a small undertaking compared with our Home Mission enterprises. It will take more energy to gather in the unchurched in America than to make a passage way from the Atlantic to the Pacific Ocean.

Consideration. America has been the asylum for the oppressed. To this country the nations have flocked and here they meet each other on a common footing. This commingling of the nations in our land has taught us consideration. Our idea of freedom, personal responsibility and liberty leads us to be considerate of all people. We have no royal aristocracy. One citizen is as good as another, and every one has a share in building up the nation. Equality of citizenship has made the American considerate of all people who came to these shores. It is this quality that has made our country the great Home Mission country it is. We have welcomed the people from Europe, and they have come. Now it is our duty to bring to them the Gospel. We do not mean to say that they were heathen when they came. But in tearing away from the soil of their native lands they have drifted away from the Church, and it is the duty of Lutheran Home Missions to gather them into the Church again.

Ideals. America is the home of high ideals. Ideals have developed here more in one hundred and fifty years than would have been possible in a thousand years under the monarchies of Europe.

While the American has high ideals still he is not fanciful. He seeks to bring his ideals into reality and is not content until he has done so.

Home Mission workers need high ideals. To bring the 40,000,000 unchurched people of America into the Church is an undertaking of immense magnitude. No one with small ideals need endeavor to do this. Large as the undertaking may seem the work will be done.

Colonization. As a colonizer the American has no equal. Our thirteen colonies have grown into forty-eight colonies. Our original 3,000,000 people have become 90,000,000 and that in the short space of one hundred and forty years. More than 3,000,000 square miles of wilderness have been subdued by our people. European nations have planted their colonies, but no people ever swept over such a vast area of country in such a short time and brought it to such a high state of development. Each succeeding generation pushed farther into the wilderness, and in less than a hundred years we had crossed the continent and left it inhabited.

Intellectual life. The intellectual life of a people is found in its literature. While America has her literature, still the intellectual life of our people as a whole has run along other channels. Josiah Strong says: "The intellectual vigor of the American has displayed itself less in the pursuit of literature than in the mastery of the physical conditions involved in the conquest for civilization

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of three million square miles of territory. With nations as with individuals physical development precedes intellectual." However, America is coming to her own in the intellectual life. Our colleges and universities are ranking with the best in Europe, and our scholars and professional men are in the front ranks.

Inventive genius. As an inventive genius the American has no equal. Speaking of the Anglo-Saxon race, Josiah Strong says in "The New Era": "In this sphere the Anglo-Saxon has no rival. Of the important inventions doubtless the mariner's compass, gunpowder, printing, the steam-engine, the electric telegraph, the application of steam to the printing-press, the locomotive, and the steamship are those which have exerted the most profound and far-reaching influence on civilization and the destiny of nations. The first two originated in the far East and the remote past. Of the last six, five were Anglo-Saxon in origin. Only less important than these were the invention or discovery of the power-loom, the mule-jenny, the cotton-gin, illuminating gas, the Bessemer steel process, the sewing machine, the reaper and the threshing machine, all of which are Anglo-Saxon." Herbert Spencer says that "beyond question, in respect of mechanical appliances, the Americans are ahead of all nations."

Money-making power. Among the striking characteristics of the American is his ability to make money. America is the land of millionaires.

The American has the ability to turn everything into gold. He is one of the greatest money-makers in the world. He will undertake anything as long as it promises to be a financial success. He will invest his last dollar in an enterprise if it promises to bring gain. His success at making money has attracted the attention of the world.

In the development of the Church this power becomes an important factor. It puts him in a position to aid the Church in carrying on its Home Missionary enterprises. Our Lutheran people have this money-making power, and this will help solve our problem in the future. When once our people learn to be liberal, then the Church will be in a position to gather in those who are without the fold.

Statesmanship. In statesmanship the American is not behind any race. To build up such a government as we have out of the material at hand, required the greatest statesmanship the world has ever seen. A republic was unknown until America showed to the world that a republican form of government was best suited to happiness and progress. Our American constitution is recognized as the highest example of constructive statesmanship in history. Mr. Gladstone pronounced it "the most wonderful work ever struck off at a given time by the brain and purpose of men." The development of our country under that constitution has required the very best statesmanship that could be procured, and our

nation has furnished that statesmanship. America has taken her place as one of the foremost nations of the world, and this position has been gained because America was able to produce statesmen that could lead and direct our people. The very air of freedom and liberty which we breathe, seems to stimulate the powers of statesmanship.

Physical characteristics. With such commingling of peoples America has not yet produced a physical type. There is yet too much mixed blood in our country. But when the American type does become fixed it is sure to be a noble type of physical manhood. Already the indications are that the future American will be a large, strong man. Dr. Baxter's official report shows that our native whites were over an inch taller than the English, and nearly two-thirds of an inch taller than the Scotch, who in height were superior to all other foreigners. What the American type of physical manhood will be we cannot say, but undoubtedly it will be the best.

Religious life. The religous life of the American is emotional, intense, and active. He comes nearer living his religion than any other. His religion like his business must count. He has no sympathy with a religious belief that does not show results. He must see the effects of his religion in the lives of individuals and communities, or he is not satisfied. He values principles but prefers to see results. His religion moves

him to the greatest philanthropy. Of all people he is most easily moved by great moral ideals. No race is so capable of a moral enthusiasm as the American. A religious enthusiasm will sweep over our country in an incredibly short time. He is quick to accept responsibility for the ignorant and the degraded. When the Cubans and Filipinos were suffering under the tyranny of Spain, the American nation stepped in and rescued them. This they did not for glory or gain, but because they were ready to accept the responsibility of lifting up a downtrodden people. The American will always make genuine self-sacrifice when he sees that he can better humanity by so doing. As a people quick to respond to religious influence the American has no equal in any land.

The Germans.

German Immigration. Before the Revolutionary War the Germans had come to this country in large numbers. It is estimated that there were 225,000 in this country at the time of the outbreaking of the war. They had settled the frontier from Mohawk in New York to Georgia in the South. They had settled the Piedmont Plateau lying at the base and east of the Appalachian mountains and the great valley lying between the Blue Ridge and the Alleghany mountains. Beginning in Pennsylvania they had extended across Maryland and southeast through Virginia and the Carolinas. With their Scotch-

Irish neighbors they formed the frontier. They battled heroically and successfully with nature, and when it came to shaking off the English yoke they formed a decisive factor in Washington's army.

First Wave, 1831–1860. All along there had been a small stream of German immigration into this country, but the great increase did not come until the decade of 1831—1840. Starting upward in 1832 with over ten thousand it reached more than twenty-nine thousand in 1848 and a total of fifty-two thousand for the decade.

There were various causes which brought this immigration, such as over-population, overcrowding in the farming districts, the rise of the factory system which ruined the small hand-industries in Germany. Contemporary with this is found a period of prosperity and expansion in the United States. Mr. Turner, writing in the Chicago Record Herald in 1901, says: " It was an era of land speculation, town-building, and westward movement. A flood of settlers poured by way of the Erie Canal and steamboats into the land between the Ohio and the Great Lakes; the cotton culture spread population into the Gulf states, and Missouri received an important influx of settlers. These conditions were made known in Germany. Cheap lands, light taxes, the need of laborers and the opportunity to gain a competence in a short time by toil,—these were considerations that attracted the Germans."

The period from 1840 to 1860 is one of large German immigration. Beginning with 57,500 German immigrants, in one year the figures reached 215,000. This was the year 1854. In the three years from 1852—54 over five hundred thousand arrived, and during the nine years almost nine hundred thousand. The great Civil War coming on, German immigration ceased until the war was over.

The highest crest of the wave was contemporaneous with the troubles in Germany. The wars of 1848 and the following years drained the country, and the Germans sought refuge in America. Political persecutions drove men like Hecker, Siegel, and Carl Schurz to this country. Economic conditions also contributed an important cause. Poverty and famine stared many in the face, and America promised abundance.

At the same time American railroads were opening up the vast Western territories, and new states such as Wisconsin were making extraordinary efforts to attract German immigrants. The improvement of ocean travel made the journey shorter and cheaper, and furnished better safeguards for transportation. So great had been the inrush of Germans into this country that by the year 1860 there were 1,276,075 foreign-born Germans who had made America their permanent home.

Second Wave, 1866–1889. Another high wave of German immigration came after the Civil

War. The desire to escape irksome military service at home coupled with depressing industrial conditions throughout Europe furnished a new impulse for immigration. From 1873 to 1879 no less than 1,818,152 Germans passed through our entrance ports. The year 1882 was the banner year when 250,630 arrived. This record has never been surpassed. Large immigration continued until 1885 and then gradually decreased.

The period of this second wave corresponds to the great Prussian wars and the convulsions into which Germany was thrown before being welded into one nation by the Franco-Prussian war. Military duty and hard pressure upon the population had much to do with this large immigration. However, the allurements on this side were strong. A homestead was offered to every worthy immigrant, and the German was "keenly alive to the desirability of possessing land." The Germans have always been "pious towards land," and the opportunities offered in America were irresistible.

Third Wave, 1891—. In 1891 there began a third wave of German immigration, which has, in the main, been directed towards Canada. In 1901 these Teutonic newcomers in the Dominion's western provinces numbered 20,000, including representatives from Austria, Hungary, and Russia. Since then they have been swarming thither in large numbers and present to the Lu-

theran Church in America another promising field for Home Mission activity.

The Present Situation. Rev. Chas. R. Keiter, writing in the Lutheran Church Review for April, 1912, says: "We find the total contribution of Germany to the citizenship of the United States has been 6,245,000. Deducting from this number 745,000 for such as resided in America previous to the year 1840, and for the insignificant portion born on United States territory outside the continent of America and in Alaska, we can boast of a total of 5,500,000 inhabitants of German extraction."

Speaking of German immigration, Albert B. Faust says in "The German Element in the United States": "In regard to the character of the German immigration of the nineteenth century, much applies to them that has already been said in regard to the immigration of the eighteenth century. Yet there is a difference also. There was on the whole a much larger percentage of men of culture in some of the immigrations of the nineteenth century. There were many refugees, not from religious persecution, as in the eighteenth century, but from political oppression and espionage. These were men who, if they had been tolerated, would have become influential in the public life of their native land. Coming to this country they spent their efforts in the development of political and social conditions in the United States, beginning with the improvement of their own people in their adopted country."

Looking at German immigration as a whole, two significant facts appear, first that of the equal distribution of the German immigration in comparison with other foreign elements, and, secondly, the existence of a German belt where the German element is most numerous and prosperous. Their equal distribution through town and country and proportionately through all parts of the United States, recommends the German. Of all the nations coming to this country, none have spread over the whole area of the United States as the Germans have. In the eighteenth century they chose the lands best adapted for farming purposes and clung to them, and in the nineteenth they selected the area which at the present day corresponds to the most productive and progressive in the United States. The German belt lies between the northern boundaries of Massachusetts and of Maryland, spreads westward north of the Ohio River to the Great Lakes and onward into the neighboring two tiers of trans-Mississippi states. In this great general zone the lands of densest settlements are along the coast, along the Mohawk Valley, and in Eastern Pennsylvania; also along the shores of Lake Ontario, Lake Erie and Michigan, along the Ohio River, and down the Mississippi from St. Paul to St. Louis. The states which contain the most native Germans are in order New York, Illinois, Wisconsin, Pennsylvania, and Ohio.

*German Characteristics.**

The Germans in the United States have furnished an example of the humbler virtues which constitute, nevertheless, the backbone of good citizenship, such as respect for the law, honesty and promptness in the discharge of business obligations, dogged persistence, industry, and economy.

Honesty. The German pays his debts. Honesty is the virtue which is the foundation of all business enterprise. The German tradesman, mechanic, and agriculturist possesses the quality from the earliest period. Dr. Rush, an early writer on German affairs in America, says: "They are industrious, frugal, punctual, and just. As merchants they are candid and punctual."

Persistency. Professor F. J. Turner gives as one of the influences of the German element, that "they have infused into the American stock and society a conservatism and sturdy persistence and solidity useful in moderating the nervous energy of the native American." The German, as farmer, mechanic, or business man, sticks to his colors; he is persistent, win or lose, in his particular profession; he continues in his devotion to it either reaching the goal or dying in the attempt.

Love of Labor. Above all things the German

* We are indebted to Faust's 'German Element in the United States' for this characterization of the Germans.

loves his work. He is not forever exercising his ingenuity as to how he may do the least work for the most pay, or escape work altogether, but he plunges in and enjoys his work, knowing the force of the proverb, "Work makes life sweet."

Sense of Duty. The sense of duty is inborn in the German, though he be unacquainted with the philosophy of Kant. It is a force within him as potent as the voice of conscience, and just as exacting. It keeps him at his work, forces him to respect law and authority, and frequently impels him to make sacrifice in which he loses all consideration of self.

Simple Life and Love of Home. The German has furnished and continues to furnish an example of simple life and home life. The German is economical and thrifty, and has shown that plain living is conducive to health and progress. The middle-class German is fond of home life, and takes his family with him in pursuit of simple pleasures. With excellent good-humor even the cultivated German accepts the conditions of plainest living until his estate improves.

The Joy of Living. In taking pleasure after toil, in relaxing after tension, the German has furnished an example to the busy American, who takes even his pleasures strenuously. The German in his own country gives himself a good amount of leisure and healthful pleasure, and this trait enables him to keep his mind and body fresh, to safeguard against over-exertion, and

tc do better work for a longer time. But also as a corrective of too stern and austere a view of life, the German's "joy of living" has exerted a beneficent influence.

The idea of an agricultural fair, which has become so popular in the farming districts of our country, is of German origin and comes from his idea of joy in living.

The one celebration, now our grandest and sweetest of the year, into which the Germans have infused soul and beauty, is Christmas. They changed its character from that of solemnity to joy and impressed upon it the mood of peace and good will to men. They introduced the Christmas tree into this country and made it an universal emblem. They developed the custom of giving Christmas gifts, beginning with the children.

Care of Body. With all his idealism the German takes good care of his physical welfare, is fond of food and drink, and wherever he has gone has supplied himself abundantly with both. The Pennsylvania-German farmer may be taken as an illustration. Later immigration brought German physicians and druggists in great numbers, who looked to the health, not only of their own people, but raised the standard of medical practice throughout the country.

Individualism. A strong trait in the German is his individualism. It is seen in his independence in politics, his particularism in religion, his

agitation for personal liberty. He has no feeble fear of what his neighbors think of him, nor does he care to conform for the sake of conformity to the common pattern of wearing apparel and social form. This trait may frequently lead to excess, to isolation, or to lack of cooperation, but it is also an excellent bar against the crushing of individuality by commonplace democratic standards.

Idealism. The trait of idealism should receive a word of comment. It has probably received more attention than any other characteristic of the Germans in books that have been written in hot haste, and speeches that have been made after dinner. Idealism is the heritage of the German through his literature, philosophy, and religion. In America, the German was met half-way by the idealism of the Puritanic element, and the two combined have created some of the grandest institutions in the country. Heretofore perhaps the idealism of the American has necessarily been directed towards the development of the great resources of the country; the German element also has numbers of representatives among the captains of industry. The idealism, however, which has acted as a social influence through the German element, and which should therefore be most appreciated, is that which has diverted attention from material things to those which make life more beautiful and joyous. That idealism has been well defined by an American who

has carefully studied the German here and abroad and twice represented the American nation in the home land of the German.

Ambassador A. D. White says: "The dominant idea is, as I understand it, that the ultimate end of a great modern nation is something besides manufacturing, or carrying on commerce, or buying or selling products; that art, literature, science and thought in its highest flights and widest ranges, are greater and more important; and that highest of all is the one growth for which all wealth exists—the higher and better development of man, not merely as a planner, or a worker, or a carrier, or a buyer or seller, but as a *man*. In no land has this idea penetrated more deeply than in Germany, and it is this idea which should penetrate more and more American thought and practice."

CHAPTER VI.

The People for Lutheran Home Missions, Continued.

The Scandinavians and Slovaks.

The Scandinavians have the honor of founding the first Lutheran Church in America and of contributing considerably to our colonial stock. The early Swedes on the Delaware proved themselves better colonists than the Dutch on the Hudson, but their real influence on the Lutheran Church in America and on the country in general did not begin until quite late in our history. It was in 1824 that a little band of fifty Norwegians set sail for the New World. After encountering many hardships, their tedious journey came to an end, and they reached their destination and settled in La Salle county, Illinois, as farmers and lumbermen. The hardships and privations of this little colony were many, and not until 1837 was it joined by another party from the Old World. The second party having arrived, the next ten years saw the colony grow to five hundred. This really

was the beginning of Scandinavian immigration into this country. The climate of Illinois did not agree with these Norsemen and they turned their eyes northward. They moved into Wisconsin and by 1845 their number had grown to something like ten thousand.

The Swedes did not come to America for permanent settlement until later, about 1852, but when once they did start, the current became so strong that it soon became an inundation. For a while it looked as though there would be more Swedes in America than in Sweden itself.

Danish immigration was a little later than the Swedish, beginning about 1857. While Denmark is one of the small Scandinavian countries, yet it has furnished about one sixth of the Scandinavian immigration into America.

Like the Germans, the Scandinavians came to better their economic conditions, or to escape the rigorism of the established Church. It was a desire to secure for themselves rich farms in America in place of their own barren fields by the fjords of Scandinavia, a desire which not even the Civil War could abate, which induced 51,619 Scandinavians to cast their lot with us between 1860 and 1869. Rev. Chas. R. Keiter, writing in the Lutheran Church Review of July, 1912, says: "The glowing reports which these pioneers returned to the fatherland doubled Norse immigration in the next decade when 317,698 Swedes, Danes, and Norwegians passed through the en-

trance gates of Ellis Island. In the next ten years, 1880—90, the wave reached its climax, 656,490 Scandinavians making their appearance during that time. The year 1882 marked their greatest inpouring, when 105,326 presented themselves for admission to the United States. Since 1890 there has been a marked decrease in the tide, as only 347,461 have come to America since that year.

"All in all there have emigrated to the United States of these Northern people 1,415,051. Adding to this number the number of inhabitants born of Scandinavian parents and subtracting from it 235,000 for those in the United States previous to 1840, and for those in territories outside the continent or in Alaska, we find the total number of Scandinavian, Swedish, Danish, and Norwegian residents in the nation to be 2,500,000." Roughly estimating the proportions we find that about one half are Swedes, nearly one third Norwegians, and about one sixth Danes.

Of the total number about 365,000 are communicant members of the Lutheran Church, an average percentage of fifteen to the total population. The remainder are Protestants or Agnostics. Up to this time the Scandinavian immigration has contributed to the Lutheran Church in this country about twenty-two per cent. of its forces. In the light of these figures it can readily be seen that the Lutheran Church has a tremendous Home Mission work with the Scandinavian

people alone. Much work has been done, but much more remains to be done. The Lutheran Church has wonderful opportunities with the Scandinavians.

Characteristics of the Scandinavians.

*Strong individuality.** The most prominent of the characteristics of the Viking was his strong individuality. "His intense love for freedom," as Dr. O. M. Nelson well says, "his overmastering desire for personal independence, amounted to a passion. He would endure the rigid climate of the North or the burning sun of the South, he would sleep beneath no other roof than the arch of heaven, eat bark for bread, drink rain as his beverage, make the wild forests his habitation and have wild beasts for his companions, but he would never give up one inch of his right as a free man. No king or ruler has been able for any length of time to be the absolute master of the Scandinavian people. No foreign nation has been powerful enough to subjugate them. Sweden and Denmark have dethroned their obstinate monarchs. Norway has dared to draw the sword against Europe and demand national independence. The Scandinavians were the last people to submit to the yoke of Rome and the first to throw it off.... To be free and independent has always been the greatest ambition of every true Northman, which

* Credit is due to Dr. O. M. Nelson for much of the following characterization of the Scandinavian people.

is why he finds the atmosphere of this country so peculiarly congenial."

Courage. "Another characteristic feature," continues Dr. Nelson, "is courage. Whether we wander with the Goths when they plundered and destroyed Rome, or sail with the Danes and Norwegians when they dethroned English kings and humbled proud French monarchs, or live in the camp of the Swedes when Gustavus Adolphus or Charles the Twelfth dictated terms to Popes and Emperors, or accompany the Scandinavian emigrants to the great Northwest of this land, when they cleared the dense forests of Wisconsin and subdued the wild prairies of Dakota, we find that they excel in edurance, heroism, and courage."

Firmness and Determination. "Firmness and determination are other characteristic qualities. To the Scandinavian, in all the course of his history, no defeat was final. Failure only meant delay. He overcame all opposition, conquered every obstacle, defied every difficulty. Mountains, oceans, deserts, rivers, must not hinder his purpose."

Assimilate easily. Of all immigrants coming to our country none Americanize so rapidly and completely as the Scandinavians. There is a reason for this. They adapt themselves to American institutions with greater ease than other nationalities, not because their own nationality is devoid of strong characteristics, but because they have certain fundamental traits in common with

us and are, therefore, less in need of adaptation. In the old country they are accustomed to participate in the management of their communal affairs and to vote for their representative in the National Parliament. The sense of interest in public affairs and a critical attitude towards the acts of the government are nowhere so general among rich and poor alike as in Sweden and Norway. No great effort, therefore, is required on the part of these Scandinavians to transfer their interests in public affairs to the affairs of their adopted country. With increasing prosperity comes a sense of loyalty to the flag and they become proud of the fact that they are Americans. A larger proportion of Scandinavian immigrants take out naturalization papers than any other people coming to this country.

Patriotism. Though proud of their Scandinavian ancestry they love America and American institutions as deeply and truly as do the descendants of the Pilgrims. The Stars and Stripes mean as much to them as to any other citizen. Therefore the Scandinavian American feels a certain sense of ownership in the glorious heritage of this magnificent country with its rivers and mountains, its lakes and forests, and all its noble free institutions. He feels that these blessings which he enjoys are his, not by favor or sufferance, but by right, by moral as well as by civil right. For he took possession of the wilderness, endured the hardships of the pioneer, contributed his full

share towards the grand results accomplished, and is in mind and heart a true and loyal American citizen. In war and peace, in literature and commerce, in the pulpits and legislative halls, they have done their full duty towards this their adopted country and have been an honor to their native land.

Take to the soil. Of the Scandinavians who have come to this country in the past, one out of four has engaged in farming. Of the other nationalities, one out of six of native Americans, one out of seven of the Germans, and one out of twelve of the Irish takes to the soil. It is largely on account of their great love and fitness for farming that the Scandinavians have been considered by nearly all American political economists to be the best immigrants which this country receives. One authority says "It is to the Scandinavian immigrants from Sweden, Norway, and Denmark that the Northwest is largely indebted for its marvelous development. They succeed in farming that territory where the Americans with a better start failed."

Prof. Babcock of the University of Minnesota, who has made a special study of the Scandinavians in this country, says: "The passion for the possession of land, and for the independence which goes with it, has characterized the Scandinavians from the earliest times, and it is this which makes them such valuable citizens of the Northwest. Had they preferred to huddle together in large

cities, the progress of this important part of our country would have been much slower. Up to within the last ten years the towns have claimed only a small percentage and even now not more than probably ten per cent. settle in towns. Limited means, a spirit of economy, fearlessness of hard work and temporary privations have made them the best kind of pioneers in settling new territory.... As a people they are sober, earnest, industrious and frugal. They are not driven here. They come of their own accord, and come to stay, not to get a few hundred dollars and return to a life of idleness. They come not to destroy our American institutions, but to build them up by heartily adopting them. They come from countries not potent or glorious in European affairs, and therefore they more readily denationalize themselves that they may become entirely American. The most of them are plain common people, strong, sturdy, independent, requiring to unlearn little, ready to learn much and able to learn it well. They still have the same powers of adaptability and assimilation that made Rollo and his Norsemen such good Frenchmen and Guthrun and his Danes such excellent Englishmen. And using these powers among us to-day they are rapidly becoming, nay, they are already, irreproachably and unimpeachably Americans."

Not exploiters. "There is no nation in Europe that has less sympathy with Utopian aspirations than the people of Sweden and Norway. They

have been trained from birth to industry, frugality and manly self-restraint by their own free institutions at home and the scant resources of their native lands. The moderation and self-restraint, inherited in the cold blood of the North, makes them constitutionally inclined to trust in slow and orderly methods, rather than swift and violent ones. They come here with no millenial expectations, doomed to bitter disappointment, but simply with the hope of gaining by hard and unremitting toil a modest competency. They demand less of life than the Continental immigrant of the corresponding class, and for this reason usually attain more. The instinct to save is strong in the majority of them, and save they do, when their neighbors of less frugal habits are running behind. The poor soil of the Fatherland and the hardships incident upon a rough climate have accustomed them to a struggle for existence scarcely less severe than that of the Western pioneer; and in their home land this struggle was unilluminated by any hope of improved conditions for the future. The qualities of perseverance, thrift and a sturdy sense of independence which this struggle from generation to generation has developed are the very ones which must constitute the cornerstone of an enduring republic."

Lawabiding. According to the census reports the Scandinavians have the best record of any nationality in this country, either foreign or native, in regard to crimes, insanity, pauperism,

deaf and dumb, and blind. Senator Mark Hanna once declared it to be his personal conviction that the best immigrants who came to America were the Scandinavians.

Prescot F. Hall, an authority on immigration, says of the Scandinavians: "The most important characteristics of the Scandinavians who have come in the past have been their attachment to the soil and their tendency to settle new parts of the country. States like Wisconsin, Minnesota, and the Dakotas were practically founded by the Scandinavian immigrants. They assimilate readily, take part in politics, usually on the side of good government, and they are in every way a desirable addition to the country. Even where they enter trades, like the clothing trade, they work under hygienic conditions and make use of machinery. They send their children to school instead of putting them into the shop. They are also free from serious crimes, although not from small misdemeanors. They have no special tendency to form colonies, and owing to their universal education soon learn English."

Religious characteristics. The Scandinavian is a religious man. He has been educated in the things that pertain to his spiritual welfare. In the old country his religious education was just as much part of his childhood training as his secular education. It was just as important for him to know his Bible history as it was for him to know the history of his country. To be a citi-

zen he had to be confirmed in the State Church. Dr. G. W. Sandt has given an excellent characterization of the religion of the Scandinavian which we quote: "There is much in the Norse religious temperament and character that makes it a more easy prey to sectarianism than is the case with the more phlegmatic German. There is a simplicity and guilelessness about it which is in striking contrast with much American religious duplicity and which is easily taken advantage of. It will often trust itself to any leadership that impresses itself as earnest, sympathetic and sincere, and as the emotional element plays a large part in the religious life of many Scandinavians, sectarianism has an advantage as over against state-church dead orthodoxism, that must be taken into serious account. While there is an element of agility, vivacity and responsiveness in the Scandinavian character which is proving to be of great value to American Lutheranism, this very quality often means the undoing of Lutheranism. Zeal, earnestness, pathos will, as a rule, appeal more strongly to a Scandinavian than it will to a German. As one of our Swedish brethren well said: 'The Swede feels first and thinks afterwards, whereas the German thinks first and then feels.' It is this very characteristic of the Scandinavian that makes him often so responsive to sectarian appeals. This is also the reason why it is comparatively easy to win him for the Lutheran Church when he sets foot on American soil."

The Slovaks.

In late years the Slavic people from the eastern and southeastern parts of Europe have been coming to this country in large numbers. Many of them hold to the Lutheran faith, and this gives the Lutheran Church in this country another important Home Mission work.

*The Slovak.** Of the various Slavic nationalities our Church has been most successful among the Slovaks. The Slovaks come for northern Hungary. In their native land they number about two millions and are closely akin to the Bohemians and Moravians. They constitute the trunk of the great Slavonic national tree, from which have branched so many Slav people, at the head of which now stands the powerful Russian empire. From prehistoric times the Slovaks were celebrated as a peaceful, industrious people, fond of agriculture and pastoral life.

The first Slovak immigration into this country was from the agricultural class, and the settlement was made in Pennsylvania. There are hundreds of Slovak farmers in Pennsylvania, Connecticut and Ohio. In Minnesota, Arkansas, Virgiania, and Wisconsin there are large colonies of them.

The Slovaks have come to this country at the rate of 38,000 a year. It is estimated that there

* We are indebted to the writings of Dr. A. L. Ramer for much that we say about the Slovak people.

are more than 400,000 in this country, with 150,000 in Pennsylvania alone. Two thirds of these immigrants are men. They usually live in very poor and crowded quarters, one family having sometimes from fifteen to twenty boarders, under conditions far from cleanly or sanitary.

There are nearly as many newspapers in the United States in the Slovak language as in Hungary, with a much larger total circulation. The Slovaks have almost captured the wire and tinware factories in this country. In the homeland the Slovaks made the tinware of Europe for centuries.

They are a great people for organization. The National Slovonic Society was organized in Pittsburg in 1890 and now has about 600 lodges. It is primarily a beneficial organization, but has done a valuable work in educating its members and inducing them to become American citizens.

Professor Steiner, who has made a study of the Slovaks,— their life and habits in America—, states that they are considered by tradesmen their most honest customers. One merchant who has dealt with them for twenty years, who has carried them from pay day to pay day and through strikes and lay-offs, says that he never lost a cent through them, while his losses from other miners were from fifteen to thirty-five per cent.

The Slovak people have settled chiefly in the coal and cement regions of our country, but there are some to be found in all the great industrial

centers of the land. About one fourth of the Slovaks coming to this country are illiterate.

Religious Condition. Among all the Slavs the Slovaks are the most responsive to religious influences. It is estimated that there are at least twenty thousand Lutheran Slovaks in the United States, of whom no less than ten thousand live in Pennsylvania. Because of their foreign language they have stood aloof from our Church, and we have failed to find them or even seek them. Our largest number of Lutheran immigrants at present is found among the Slovaks.

Flourishing congregations have been organized among them enjoying all church privileges and pastoral ministrations. The present number of Slovak Lutheran ministers in America is about thirty. Sixteen of these are affiliated with the Missouri Synod, eight with the General Council, and six are independent.

In many localities the people have no regular service. If there be a sufficient number of them they secure the services of some Slovak minister to visit them occasionally and administer the Holy Communion. From this practice a sad condition is slowly establishing itself, namely, certain communities seem to be satisfied with an annual communion service as their only assembly in all the year. Many sections of the country have not yet been canvassed where it is reasonable to expect that Slovak Lutherans are living. There is a Slovak Lutheran benevolent association which has

at least two hundred subsidiary local societies. But not all our men belong to this society, and hence it is hard to locate them, unless by an actual house-to-house canvass in the foreign quarters of our cities and mining settlements.

CHAPTER VII.

The Relation of the Church to Home Missions.

The success of our Home Mission work depends upon the attitude the Church takes towards it. Our Home Mission work will never make the progress it should until the whole Church realizes its duty towards this important enterprise. Here and there the Church is awakening, but as a whole it is not doing its duty. We have the opportunity and we have the people, but until our people become interested our work will drag. The Church must understand its relation to this tremendous work. The Home Mission work of this country demands the united support of the whole Church. Every congregation has a duty to Home Mission work, and it should know that duty and should strive to fulfil it. Anything that will speed the day when every congregation shall be interested in Home Missions, will hasten the day when the Church can more fully do its Home Mission work.

The Church has the only Instruments through which Home Missions can be Promoted, —the Means of Grace.

Our Evangelical Lutheran Church knows of no means of bringing men into the kingdom of God other than the means of grace—the Word of God and the Sacraments. These means are the only effective ones, and these means the Church possesses. Home Mission work is not a sociological propaganda. Its object it not to alleviate physical, but spiritual conditions. Home Missions aim at touching men's hearts through the Word of God and bringing them to a consciousness of their sin and their need of a Saviour, seeking the spiritual welfare first, and afterwards alleviating worldly conditions. In all spiritual endeavor God has limited us to the means of grace. These the Church has in its possession, and it must use them. The instruments in the hands of the Church for carrying on its Home Mission work are the preaching of the Gospel and the administration of the Sacraments. Everything else is only an aid and not real means. God has given to the Church these means and it is to use them in its aggressive campaign for saving souls.

In limiting the Church to the preaching of the Word and the administration of the Sacraments God has not curtailed its power but has given it a definite program. Suppose for a moment that He had not given the Church this definite pro-

gram, what a medley of methods we would have. One missionary would be trying this and another that, each without success. But God has forestalled such work by giving the Church definite means and a distinct program.

The Church is under Obligations to Spread these Means.

Having thus intrusted the Church with the means of grace God has laid it under obligations to use them. When the Church neglects to preach the Word and administer the Sacraments, then it is unfaithful to its trust. In His great commission the Saviour distinctly charged His disciples to preach the Gospel "to the lost sheep of the house of Israel." This commission is binding upon the Church to-day. The Lutheran Church must preach the Gospel to the scattered brethren of its own household, or it is unfaithful to that commission. When the Church fails to do its Home Mission work it fails to carry out the divine commission of its Lord. The Church is under obligation to spread the means of grace through its Home Mission agencies.

The Church has the Necessary Requirements within Itself.

The Lord never yet gave a work to any Church that He did not at the same time give it the ability to carry on that work. God has given the Lutheran Church a great Home Mission work

and He has given it the necessary equipments with which to carry on this work. The Home Mission propaganda requires men and money, and our Church has both. Statistics show that, in proportion to its membership, the Lutheran Church has more men attending its services than any other Protestant body in the land. We have the men, but the trouble has been that they have not given themselves to the work. The Church never can do its Home Mission work until more men enter the ministry. The great dearth of men for the ministry has hindered the Home Mission work. The men of our Church must be aroused so that they will consecrate their manhood on the altar of God's service and go out and preach the Gospel to the thousands of their brethren who are yet without the ministrations of our Church.

Not only does our Church have the men but it has the money. There was a time when the Lutheran Church was poor, but that time has passed. The members of our Church are just as thrifty as the members of any other Church and they have in their possession the means for conducting our Home Mission work. But as yet they have not learned to consecrate their means to the work of the Lord. If the Lutheran people of this country would give to the cause of Home Missions as they are able to give, our Church could do five or ten times more Home Mission work than it is now doing. There is no lack of means, but there is lack of consecration. Until our people

do consecrate more of their worldly possessions to the cause, the work of Home Missions will be retarded. May God speed the day when the money will be forthcoming to send out more laborers into our great Home Mission field.

The Relation of the Local Congregation to Home Missions.

Undoubtedly the local congregation holds the key to the whole Home Mission situation. When the congregations fail to do their duty, then the Church fails. If the cause of Home Missions is to be advanced, the congregations must be instructed and interested. Every congregation has a duty towards Home Missions, and it must fulfil that duty. The work of Home Missions has been before our Church for more than fifty years, and yet many of our congregations do little or nothing for this cause. The time has come when the local congregation must be made to see its duty, held responsible for that duty, and be censured when it does not fulfil that duty. The day of small things is passed. The era of large enterprises is upon us. The time has come when team work, instead of individual effort, counts. Our congregations must learn to do team work. They must learn that when one fails to do its duty, then the whole effort of the Church is crippled. Each local congregation must take its place in this great engagement and must strive manfully. Only when every congregation does its

duty can it be said that the Church it putting forth its best effort at this work.

It should Have a Pastor Interested in Home Missions.

The interest and liberality of a congregation depends, to a very large degree, upon the pastor. When he properly instructs the congregation about the needs, and appeals for aid, the people will respond, but when he is silent they are not responsive. The pastor can open or close the door of Home Mission effort in the congregation. We quote Rev. B. Sadtler: "It is folly to look for results if the pastors do not come to the aid of their secretaries or superintendents by keeping their flocks informed as to the magnitude of the work. I am afraid some pastors reason that if a superintendent is appointed, that ends their responsibility; it is his business to plant and foster the missions. Over forty years of observation in our ministry have shown me that where our churches have been rightly instructed they are as liberal and as responsive to proper appeals as those of any other name. No one has the right to call our people niggard and stingy, when they have been properly taught, by word and example, by their pastors as to the claims of Christ's kingdom upon their purses. I have in my mind's eye a church whose pastor never asked for a collection for any benevolent purpose, and when he went to synod, he paid the contribution to its treasury

—ten whole dollars—out of his own pocket. That was fifty years ago. Last year that same church contributed over $7,000 to the causes of education and missions. The truth is, the pulpit is generally more to blame than the pew when the benevolence money gleans in but here and there an ear, instead of sheaves." When a pastor is interested in Home Missions, his congregation will also be interested. But when he takes no interest, then his congregation will show the same spirit. Every congregation should have a pastor who is interested in Home Missions.

It should be Informed on the Subject.

No congregation will respond to a cause it knows nothing about. Our congregations need to be thoroughly informed about Home Missions. Home Mission services and festivals should be held in every church frequently. Home Mission workers should be invited to speak in every church as often as possible. The needs and opportunities of the work must be made known to the people and must be impressed upon them as vividly as possible. One reason our Home Mission work has been slow is that our people have been ignorant about it. We have depended upon our church papers to inform the people, when the papers reach only a very small part of the total membership. In late years a feeble effort to produce Home Mission literature has been made, but it has been a very feeble one. An educational propaganda

must be inaugurated in each congregation. When every member of every congregation is thoroughly informed, then our people will respond with a liberality undreamed of before.

It should have an Interest in a Particular Mission.

Experience shows that when a congregation has an interest in a special mission it does much more for the work. It is our firm conviction that every Lutheran congregation should have a mission congregation as its special charge. We quote from an article written by some one who signs himself "ex-missionary." "Why do we so largely fail in our efforts to interest our congregations in mission work? We lay the great work before them; we tell them of pressing needs; of thousands, if not millions, of Lutherans who are as sheep without a shepherd; of great cities and growing towns where mission work must be begun; of the great future that lies before the Lutheran Church in this country, if she will but grasp her opportunity; and when our speech is ended we observe in a few instances an increase of missionary zeal, an increase in the offerings perhaps, along with considerable faultfinding because the pastor has been begging for somebody with whom they as individuals have nothing to do.

Now our mistake is not that we give our people too much of such information, but rather the reverse; nor is it that we do not sufficiently urge

our congregations to give—there are perhaps more cases where giving is unwisely urged than where it is wisely urged—our mistake is that we do not seek to interest our congregations in some specific mission work. Now, how can this be done? The plan I have to suggest would in a large measure necessitate a change of method in mission work and for that reason would not be expected to commend itself very strongly to the judgment of all before it could be adopted. The change, however, would be a simple one.

The plan. 1. Let every congregation be expected to make up a small apportionment for general Home Mission work. 2. Then let each congregation be expected to support or aid in supporting some particular mission under a system of well-defined regulations.

The benefits. 1. It will greatly increase the interest in mission work. It is well known how much deeper an interest is manifested when the appeal is specific rather than general. Let us suppose a case: The pastor informs his people that there are a dozen or more missionaries in as many important cities whose salaries must be paid and their work supported. He then grows eloquent on the importance of the work they are doing and tells of the disasters that must follow if their work is not properly sustained. Of course the people will respond. They must. It is a Christian duty. How can they get out of it? But so far as genuine interest in the work is

concerned they have made no perceptible advance. Mission work has not sufficiently been brought home to them. The appeal is too general. They drop their dollar or so into the plate, and then it becomes lost in the general treasury, and they can follow it no further. What a gain it would be to them in the way of heartfelt interest if they could follow their dollar to some particular spot and could see it in the shape of bread on some missionary's table or brick and mortar or timber in some modest chapel?

Now let us suppose another case: The pastor informs his people that in a certain town or city of great or growing importance there are multitudes of Lutherans uncared for. Immediate action is imperative. While other denominations with not half the prospects before them are building handsome churches or chapels and manning them, we are doing nothing. The guardianship of Lutheran interests in this town or city has been assigned to this congregation (or these congregations, as the case may be) by the executive committee, and you are expected to push the work with all possible energy. This will be your special task in Home Mission work.

What will be the result? A new interest has been aroused. Home Missions is no longer a general or indefinite matter, it has been brought home to them. They know the city, the pastor, and the name of the congregation whose cause they are to espouse. They can not take refuge in

the woods (behind more liberal and active congregations); they have assumed an individual rather than a corporate or synodical responsibility. They have adopted a child and will naturally become more deeply interested in it than they would in an Orphans' Home. They will hear what other congregations are doing in other fields and be stimulated to greater exertions. Their energies have been focused upon some one point and their work will tell in such a way that they can see it and follow it.

2. It would greatly increase the contributions. This follows from what has already been said. Increase interest and you increase liberality.

3. It would prove a wonderful support to the struggling missionary. It may safely be said that one half the ministers of the synod know little or nothing of the soul-depressing force that springs from the consciousness of being alone and insufficient in a work of overwhelming importance.... Let the missionary feel that there is some one to whom he can go in his troubles. Give him a sure retreat. Let him know that there is a congregation, or more, who are the sponsors of the little mission to whom he can make known his wants and with whom he can consult on the terms of intimacy as with a father. His requests, of course, will always seem extravagant and will seldom be granted in full, but he has this consolation—he does not stand alone, some one, to whom he can write, or with whom he can con-

verse and unburden himself, is championing his cause."

It should Send its Pastor to Visit the Home Mission Field.

If the local congregation thus takes up a mission congregation as its special charge, then it should send its pastor to visit that mission. In this way a living contact will be established between mother and child. But if a congregation has not assumed the support of a mission, it should send its pastor through the Home Mission field. In this way he will personally become acquainted with the work and will be more able to talk and preach upon the subject. When pastors have first hand knowledge of the mission situation, then they can speak with understanding and authority. One home missionary, who had been on the field for a long time, says of this plan: "I know of nothing that would give such an impetus to our Home Mission work here in the Northwest, and all over the Union for that matter, than that the head of each congregation should thus acquaint himself with the great needs of the Church."

Many of the Swedish Lutheran congregations have the custom of sending their pastors on vacations to visit the mission congregations, preach to them and encourage them. That this is a good custom is shown from the way the Swedes have been succeeding in their Home Mission work.

Occasionally some of our other congregations have done this, and it invariably has produced an enthusiasm for Home Missions. We wish the day was at hand when every pastor in the Lutheran Church knew the Home Mission field from personal investigation. When the day comes that our pastors can study the field with their own eyes, then the time will quickly come when our churches will supply all the men and means that are needed. The congregation that sends its pastor to study the work on the field does a great work for Home Missions.

It should have a Missionary Society.

We take it for granted that every Lutheran congregation gives to the cause of Home Missions through the apportionment system and by direct gifts. But this is not enough. It should have a missionary society. This society can be of great service to the mission cause and to the congregation. This society should give much time to the study of Home Missions. It should endeavor to interest the whole congregation in missions. Usually the spirit of this society is the missionary spirit of the congregation. It is possible for such a society to take up some special work on the Home Mission field. Here is an opportunity for every congregation to come into living contact with the work of Home Missions. In this society the pastor will be the chief factor. He must direct its studies and its energy.

He can make it useful or useless. We will gladly hail the day when our congregations everywhere will have missionary societies which are studying the Home Mission situation, for this will mean interest and support.

The Sunday-school and Home Missions.

While we lament the inactivity in the past, there is a door of hope. This inactivity can be remedied through the Sunday-school. The rising generation is ready to be taught the great needs, and when taught it will respond. There is no place where the Home Mission spirit can be quickened more readily than in the Sunday-school. The children welcome the story of Home Missions and they respond with a wholeheartedness that is inspiring. The Sunday-school can be made the right arm of Home Mission work in the congregation. The best way to reach the school is through the regular teachers. Occasional addresses and services are good, but the teachers must be set to teaching Home Missions. They must set definitely before the children the missionary idea. They should give prominence in their teaching to the subject of Home Missions. The teachers should cultivate the habit of illustrating truth with facts and incidents taken from the Home Mission field. Of course the habit of giving to Home Missions should be cultivated in the school. The future of the Church lies with the Sunday-school, and the future of our Home Mission work depends upon

the interest we can arouse in the rising generation, and the place to reach that generation is in the school.

The Theological Seminary and Home Missions.

It may indeed seem strange, but most of our seminaries have forgotten to teach Home Missions. We know of only one seminary in the land that makes any attempt at having a regular course of study on the subject. When even our pastors are not taught Home Missions, can we wonder that our people know so little about it? It is not our purpose to tell the seminaries what they should do, but surely they have a duty in this matter. They have courses of study on Foreign and Inner missions, and surely they should give Home Missions a place in their curriculums. It is our opinion that the seminary that does not have a regular course of study on Home Missions is not educating the future pastors of the Church as it should. The Church is demanding missionary pastors, and it is the duty of the seminary to train them and supply the demand.

Besides a regular course of study the seminary could provide lectures on the subject. Missionary workers who understand the work should be invited to speak to the students. This would give the students the benefit of the experience of those in the work, and would bring the seminary and Home Missions together in a happy manner.

The seminary could establish a museum of

Home Missions, relics from the pioneers, pictures of the early buildings and of present churches which were once missions, illustrations of chapels, etc., would do much towards creating a missionary enthusiasm.

The students should have opportunity to do Home Missionary work under the supervision of the seminary. In this way they would become acquainted with the work and would be able to instruct and lead their churches when they become pastors.

The Religious Press and Home Missions.

The religious press can be a powerful adjunct to Home Missions. Through its correspondence and articles it can keep the work before the public and thus create an interest. Our Church is now producing a few good Home Mission papers, but the church papers in general should give Home Missions a wide space in their columns.

CHAPTER VIII.

Home Mission Forces.

The Home Mission Board and Superintendent.

The Home Mission Board.

At the head of all Home Mission work stands the Home Mission Board. It is absolutely necessary to have a board to direct and control the work of Home Missions. In the early days the work was carried on without a board, but it could not be done that way now. To be successful, Home Mission work must be organized. The better organized the board is, the better work it will do.

Its Organization.

The various synods have different ways of appointing their Home Mission boards. Invariably the board is a creature of the synod, and is amenable to the synod. So far as we know, there never has been an independent Home Missionary agency in this country. It is well that there have been no such agencies. Home Mission work is

the work of the Church as a whole, and should be carried on by the whole Church. An independent board could not do the work, because it could not appeal to the Church as a whole for moral and financial support.

The success or failure of Home Mission work depends upon the board, consequently its organization is of the highest importance. The very best men of the Church should be selected to serve on this board. Men with vision and inspiration are indispensable to its success. The members of this board must be men with enthusiasm and faith, men with an outlook as broad as the nation and as long as eternity itself. Nothing is so detrimental to Home Mission work as provincialism. To have a board that cannot see farther than the boundaries of a local synod or given territory is unfortunate. In the past too little attention has been paid by the Church to the selection of the members of the Home Mission board. Too often it has been thought that all that was necessary was to have a good leader. A good leader is necessary, but what can a leader do when his comrades refuse to follow? The time has come when the best clergymen and the best laymen in the Church must serve on the Home Mission board. Nothing short of the best will do. There is no work in the Church of this country which demands the attention that Home Missions demand. To direct this work properly will take the wisdom and experience of the best men of

the Church. The future of the Lutheran Church is in the hands of its Home Mission boards, and surely these boards should be composed of the very best men the Church has.

The General Council has developed a happy plan in organizing its English Home Mission board. Seven members are elected by the Council and one member by each synod that is affiliated in the work. This gives representation, outlook and stability to the board and has proven to be the best way. The members at large will keep the work from becoming local, and the synodical representatives will see to it that no section is overlooked. This method does not limit the membership of the board but increases it in proportion to the number of affiliated synods.

Its Outlook and Grasp of the Situation.

It is impossible for the Church as a whole to study the Home Mission situation at first hand. This work it delgates to the board. The progress of the whole enterprise will depend upon the ability of the board to get and give a proper outlook. Let the board have a narrow vision, and its efforts will be feeble and the results will be correspondingly small. But let the board have a broad outlook and a hopeful grasp of the situation, and the work will go forward by leaps and bounds.

Not only must the board have a broad outlook but it must have a firm grasp of the situation.

It may be that the board has the necessary vision but it is incapable of putting to work forces that will bring the vision into reality. The real test of the board lies just here. A board with a vision but incapable of reducing that vision to reality, is an inefficient board. The outlook is easy to get, but the practical ability of carrying on the work in an effective manner is altogether another thing.

A proper outlook and a firm grasp of the situation demand experts in the work of Home Missions. Up to this time the Church has produced few experts. In order to get the right outlook and grasp of the situation the boards must set men to investigating and studying conditions. We are happy to say that a beginning has been made, but sorry that the Church delayed so long.

The Board of English Home Missions of the General Council has devised a plan of field workers which is proving very successful. This board has field missionaries and district superintendents who look after the work. The field missionary is a man trained in Home Mission work who studies the field, begins the work, and brings it up to the point where a settled pastor can be called. The success of this system has been astonishing and promises much more for the future. In this way the early struggles of a mission are directed by a man who has had experience, and who knows the difficulties and how to handle them. The Church needs more such men. Such men will be

able to grasp the situation and help the board to carry forward the work in an intelligent manner.

Its Mission Policy.

The mission policy of the board will be determined by its outlook and grasp of the situation. The policy it pursues will determine the results to be accomplished. In the past too many of our boards have pauperized the missions. They have gone on the assumption that they were to conduct a mission work in a certain locality instead of aiding and encouraging the people in that locality to conduct a mission work. But years of experience have taught us that it is not good policy to give too much financial aid to a mission. That policy which helps a mission to help itself is the best policy.

Not only in the matter of aid but in the matter of supervision is the policy of the board important. The rule has been, a maximum of aid with a minimum of supervision, but experience has shown that exactly the opposite is the correct policy. A minimum of aid with a maximum of supervision produces the quickest, largest and most lasting results. As a rule the membership of a mission is composed of people with very little experience in conducting congregational activity, and consequently they need careful shepherding. The missionary pastor is supposed to do this shepherding, but occasions arise time and again when the board must explain and adjust

matters. Since our mission boards are more carefully supervising the missions, more progress is being made.

Of course, the board dare not assume the attitude of dictator. It is the function of the board to lead and aid, not to drive. A policy that creates confidence and begets mutual friendliness between the board, the mission, and the missionary pastor is the only policy that can be followed.

Its Method of Finance.

Outlook and policy amount to little unless the board has funds with which to carry out its plans. It takes large sums of money to carry on mission work. A board without funds is like a locomotive without steam, incapable of making progress. The amount of support given to the board by the Church determines the amount of missionary work that is to be done. Hence the financial support of the board is of the greatest importance.

Formerly most of our boards had no definite income. They had to depend upon the voluntary gifts of the people, and the amount of that offering was very uncertain. Such a method of finance impeded the work. It was impossible to undertake an aggressive campaign for Home Missions, not knowing whether the board would have the money to bring such a campaign to a successful finish. It was not infrequent for the missionary pastor to have to leave his field of labor and go

out among the congregations and solicit aid for his mission. Such a method proved disastrous to the mission and disheartening to the missionary.

Its Support from the Church.

The success of the board depends upon the financial support it has. This support must come from the Church at large. The board cannot rely upon funds from a few individuals, a few congregations, or even a few synods. The whole Church must support the board. Every Lutheran congregation in the land should give a regularly stipulated amount for Home Mission work.

To secure this support the Church must be made to understand the importance of the work. A flood of literature and a campaign of information will be necessary to educate the membership of the Church so that it will respond liberally. Thus far the support of the Church has not been adequate to the needs. It is a good sign when the boards begin to produce a Home Mission literature. Some of our boards have made commendable beginnings, but much remains to be done. Home Mission work will lag until the boards get the hearty support of the whole Church. Anything that will hasten the day when that full support shall be given will be a godsend to the cause of Home Missions.

Since the introduction of the apportionment system in most of the synods, the Home Mission boards have a definite appropriation which they

can depend upon. Usually the sum is far too small, but this is a decided advance over the old way. The problem now confronting most of the Home Mission boards is to arouse the Church so that there will be a liberal response to the needs. The liberality of the Church is not in proportion to the needs of the work. Many boards resort to other methods in order to increase their funds. Campaigns and itineraries are used to spread information and swell the funds. These are good for the time being, but as permanent methods they will not do. The Home Mission board must be on a firm financial basis if it is to do the work which the Church has given it to do. It is the duty of every congregation to support the board liberally.

Its Attitude towards Individual Missions.

The relation between the board and the individual mission is important. There must be a perfect understanding between the two. Mutual fellowship and confidence are the secrets of success. The individual mission does not exist to be maintained by the board, nor does the board exist to lord its authority over the mission. The board exists for the purpose of helping the mission to become a self-sustaining congregation, and the mission must relieve the board of its support as soon as possible. In the past some mission boards have supported mission congregations for twenty or thirty years. Under ordinary circumstances this should not be done. From the very

beginning the mission should look forward to the day when it shall become independent of the board, and the board should help the mission in that endeavor.

It often happens that the support of the board is too meager, and instead of helping the mission it retards it. To give a mission only enough support to keep it alive is suicidal. Far better let the mission die an early death than to prolong its miserable existence. The wisest discretion is needed in dealing with the individual missions.

Not infrequently the mission gets the impression that the board is not aiding it as it should. This notion arises often, not because the board is not doing its part, but because the mission itself does not have the proper conception of the relation of the board to the work. Mission congregations, like young people, often misinterpret and misunderstand the actions of their superiors. It takes wisdom, patience, and determination on the part of the board to take and maintain the proper attitude towards a particular mission field.

One difficulty that has to be contended with is the zeal of missionary pastors. Overzealous missionaries are apt to magnify the importance of the particular field in which they labor. The missionary on the field feels the importance and strain of the work and he appeals to the board for many things, and when they are not forthcoming, he concludes that the board is not taking the proper interest in the mission. He forgets

that all the other missionary pastors have that same idea and are making the same appeals. The missionary and the mission must exercise common sense and patience as well as the board. When all concerned do their part, then the work advances.

The General Superintendent.

The board must have some person to carry out its plans. Very few boards are so organized that the members themselves can carry out its designs and plans. There must be some one whose duty it is to see that the work is done. This man is usually called "The Superintendent of Home Missions" or "The General Secretary of Home Missions" or some other appropriate name. It is a position of great importance. Upon him more than upon any other individual depends the success or failure of the Home Mission work of the Church. His enthusiasm, wisdom, and discretion are in evidence throughout the whole Home Mission field. Who is sufficient for such a task? A few characteristics of such a man will not be out of place.

He must Have a Deep Love for his Church.

He must be a man with a deep love for his Church. Without this he cannot carry on the work. If he reasons that it makes little difference who gets our destitute brethren from Europe and from the home churches, only so some denomina-

tion picks them up, the results of his labors will be meager. Loving his Church because it teaches the very truth of God more plainly than any other, and worships Him according to Scriptural methods, he will toil with ease, because his heart is alive to the importance of the cause. Nothing short of a deep love for the Lutheran Church will suffice in a general superintendent. We are not pleading for a fanatical enthusiasm in our superintendent, but we do believe that he should feel that his Church has a mission which no other Church can perform. He should be convinced that if his Church does not do the work, then it will remain undone. That the Lutheran Church has a large work to do in this country cannot be denied. If this Church does not do its Home Mission work, then there will be thousands of souls lost. Realizing this and being moved with a deep love of the Church, our superintendent goes into the work with faith and courage. Determined to win, by the help of God he will win.

He must Have a Broad Vision.

The man directing the Home Mission work of the Church must be a man with a broad vision. No shortsighted partisan can properly direct this work. He must be able to stand on the mountain top and view the whole land and see it in relation to the Home Mission work. The needs of the city, the needs of the country, the needs of the mining districts, and the needs of the frontier must be

given the consideration due them. He must be able to see the strategic points. Our population is forever shifting. The village of to-day is the city of to-morrow. The superintendent must be able to see the strategic points and direct the Church's efforts to them before it is too late.

One weakness of our Lutheran Home Mission work has been that we have not taken possession of the strategic places in time. A universally sad wail all over the West is that our Church has come twenty years too late. This has been due to the fact that our leaders did not realize the importance of strategic points until other denominations had occupied the field. A superintendent worthy of the name must view the whole field. He must know the strategic points and he must plant the Church there before the opportunity is passed.

While our superintendent must have vision, his vision must not be contorted. He must not lose the true perspective. He must be able to see the city in relation to the surrounding country and the village in relation to the community. The mining or factory district must not be viewed simply as a mining or factory district, but in relation to the influence it will exert and the importance it will attain. The country district must not be seen simply in its local coloring, but in its relation to the surrounding villages and adjacent cities. A general superintendent needs prophetic sight to enable him to properly plan and develop the work.

He must be Capable of Inspiring Enthusiasm.

No one but an enthusiast can direct Home Mission work. There is an inspiration in beginning missions, but that inspiration soon vanishes. Future plans are always inspiring, but plans not fulfilled and expectations not realized are not inspiring. Very few mission congregations develop as was expected.

With the passing of the enthusiasm of the first beginnings comes a discouragement which clouds alike the mission and the missionary. When this crisis is reached the superintendent must come to the rescue. He must have the ability to inspire enthusiasm in the discouraged missionary and the dwindling mission. If he fails at this point he fails as a mission superintendent. This ability to inspire enthusiasm and to awaken confidence is a rare gift, and that Church which has a superintendent capable of doing this has a valuable man. Many a mission congregation is flourishing to-day because the superintendent inspired it with confidence in a critical moment of its existence.

He must be Conversant with the Needs of the Work.

In Home Mission work, as in business, the man who has worked his way from the bottom up is the man who makes the best director. Such a man is thoroughly conversant with the details of the work and understands the needs. We believe that one of the weaknesses of our Home Mission

work has been that our superintendents have been chosen not from those who have labored on the field as missionary pastors, but from among those who have labored in established congregations. An actual knowledge of the needs of the field can only come from living contact with the field such as the missionary gets. There is no knowledge like that gained first hand, and the superintendent of Home Missions needs a double portion of this kind of knowledge.

To be thoroughly conversant with the needs of the field the superintendent must travel much. He should visit the whole field, not once, but frequently. He should know every individual point thoroughly, and that knowledge should have been gained by a visit to the field.

The superintendent must be familiar with the immigration problem and with the emigration of the people at home. The opening of new territory and the establishing of new enterprises in a very short time cause changes of population which are significant from the Home Mission standpoint. A superintendent worthy of the office must keep abreast of these constant changes and must be ready to plant the Church in such localities.

He must be Capable of Directing the Missionaries.

A superintendent must have executive ability. The missionary pastors look to him for advice and direction. When they appeal to him they do not want "sibylline oracles", but practical advice.

Many an otherwise efficient superintendent wrecks his career of usefulness on this rock. He is not capable of directing the missionary pastors. It often happens that instead of having their respect and confidence he has gained their ill-will. Such a condition is deplorable in the extreme. There is too much at stake to permit the work to be retarded on this account. The ability to direct men is a rare one. This is particularly true in the Lutheran Church. It seems that individualism has run riot with us. We have no one in our church organization with more than advisory authority, and it is exceedingly difficult to supervise the missionary pastors so that they will not take offense and rebel at the idea of interference. If there is any place in the Church where there ought to be authority it is in the Home Mission work, but here the authority is not much more than advisory. To direct the missionary pastors with no more authority is a task from which many would shrink, but this is the duty of the superintendent.

He must Not be Easily Discouraged.

A man who is inclined to look on the dark side of things will make a failure as a missionary superintendent. There is no place in the Church where more obstacles are met. The contingencies are so great that it takes a man with wonderful faith and courage to carry on the work without becoming discouraged. But the superintendent

dare not become discouraged, for if he does it paralyzes the whole mission work. Nothing is so contagious as discouragemer t. It is bad enough when the missionary pastor becomes discouraged, but it is unpardonable in the directing head of the whole mission force.

CHAPTER IX.

Home Mission Forces, Continued.

The Missionary Pastor and the Church Extension Society.

The Missionary Pastor.

After all, the success or failure of the Home Mission work lies with the missionary pastor. The board and the superintendent cannot make a success out of a mission congregation unless that mission has a good pastor. In the last analysis the burden rests upon him. The board may aid and the superintendent may advise, but he must carry the work to a successful finish. A good missionary pastor will lead a mission congregation to success with little aid from a board and little supervision from the superintendent, while a poor missionary pastor will make a failure with liberal aid from the board and much advice from the superintendent. The hinge upon which the mission congregation turns is the missionary pastor.

One weakness in our mission work has been

this, that the Church has neglected to train missionary pastors and consequently has sent into the field only those who could not secure places elsewhere. Some one has said: "The one great weakness in the Church's mission work has been to send into the most important mission fields often men least fitted for the work. Hardly any other course was left open. The prosperous, well-established congregations had the first choice. They took the ripest and best men. What was left went to the missions. Fields that required most skill and best leadership were left to students fresh from the seminary, and often students who could find no opening elsewhere. To take hold of a mission was considered a confession of incompetency to take hold of something better. But times are changing. The hero is now coming to be the man who has the courage to say nay to the big congregation and who measures his duty by the importance of the work to be done—not by the ease and comfort he may extract from it. It so happens that the man who builds up a church from the beginning is the man who is most in demand. And yet he is the man to whom the Church has thus far shown little gratitude. Starvation salaries have been doled out to him, and his work has thus been cheapened and degraded in the sight of men. But so essential to the growth of the Church has his work become that the importance of it is being felt as never before. Not cheap men, but expensive men—men of gifts and ex-

perience—should be placed into our important fields."

The missionary pastor having such an important work to do, it will be well for us to enumerate briefly some of the characteristics which go to make a successful Home Missionary.

He must be a Man of Earnest Piety.

Earnest piety should characterize every one who preaches the Gospel, but especially the Home Missionary. He must be a man who himself is led of God. He must be a man who has bowed before God and unreservedly placed himself in His hands for whatever joy, sorrow, success and service He might see fit to give. One who has had experience suggests that every Home Missionary ought to make a pledge to himself something like this: "I give myself to Thee, O God, body, soul, and spirit, in the dark or in light, in life or in death, to be Thine only, wholly, and forever. Make the most of me that can be made for Thy glory." Unless one has consecrated himself to God he will be poorly equipped for the trials of a Home Missionary. Nothing short of an earnest piety will do for the man who is to go forth and gather up the scattered sheep of the household of faith, build them up in the faith, organize them into a congregation and bring that congregation to self-sustentation.

He must have Practical Common Sense.

There is no place in the Church where the grace of practical common sense is needed so much as on the Home Mission field. The brilliant young man is not always the one who can make a success in Home Mission work. Says one writer: "Not only should the missionary carefully study the situation, his surroundings, and make himself thoroughly familiar with the different portions of the Church represented on the territory, but he should know how to act so as not to give offense, so that, if he can not have the cooperation of all, he does not incur their hostility and open opposition. Here, if anywhere, it is necessary to possess the wisdom of the serpent and the harmlessness of the dove. Care must be taken to respect the discipline of the Lutheran congregations of the several nationalities and to avoid all looseness in practice which would tend to alienate them and provoke their opposition."

The Home Missionary must also show his common sense in dealing with the men whom he gets interested in the work. These men will come from varied walks in life, and from different church training, and to weld them together in Christian fellowship requires sanctified common sense.

Preconceived notions of mission work and too great an admiration for self are not compatible with practical sense in the Home Missionary. Every mission is like a child, it has an individu-

ality all its own, and that individuality cannot be destroyed without harming the mission. The missionary must know this individuality and he must develop it in the right way.

Too many of our missionaries try to force conditions. It is absolutely impossible to change existing conditions in a hurry. He must take conditions as they are and work along lines of least resistance instead of along the lines of most resistance, as too many enthusiastic missionary pastors are wont to do. Many a promising mission has been crippled by an overzealous missionary trying to force conditions and thus bringing about rebellion on the part of the members of the flock. To antagonize existing institutions and to ridicule individuals or customs is the sheerest folly. It takes a large share of common sense to be a successful Home Missionary.

He must have Zeal for the Work.

No one who has chosen the ministry for a living, or who looks upon it only as an honorable profession which gives position in society, can be a successful Home Missionary. Whatever other qualifications he may have, if he is not possessed with a burning zeal for the work he will be a failure. It is not brilliant oratory, nor the ability to shine before the people, that gives success on the mission field. Love for Christ and a passion for souls must be the prime motive in the heart of the missionary. A burning zeal to advance the kingdom

of God must move the missionary if he is to be used of God. He who goes into the work because of the novelty of laboring in a new field and the poetry of mission work will soon find the novelty worn away and that there is more stern prose than was imagined. But when love for souls and the earnest desire to aid in the upbuilding of Christ's Church is the incentive, then the work will be delightful. Then will he be working for the Master, and he will not be easily discouraged, for he works not for self, but for God.

He must Possess the Spirit of Self-denial.

The spirit of self-denial is very necessary to the Home Missionary. There may be considerable honor and respect shown to the pastor of a large established congregation on account of his office, but this will not be shown to the missionary on the field. He must be a man among men, often working under the most discouraging circumstances. The man who is unwilling to endure hardships, privations, and disappointments will be a failure as a Home Missionary. Dr. G. H. Trabert aptly says: "The spirit of self-denial is another qualification necessary for the Home Missionary. Whilst Christ demands of every Christian to deny himself and take up his cross, in no department of church work is self-denial more demanded than on the mission field. There is often no church in which to hold services and no congregation, besides the missionary may be

looked upon with suspicion by those of another synod, since he comes a stranger among strangers. He perhaps begins services in a poorly located hall, for which an exorbitant rent is demanded; or if the use of a church building can be had it is at an unseasonable hour, and instead of an audience of a hundred or more, there may be half a dozen to begin with. This is not very encouraging to one who has an exalted opinion of himself and his drawing qualities, but it must be borne in mind that it is missionary work, and to gather a congregation in a new field is not the work of a day or even a year.... The work can only be established by means of persistent, self-denying effort." The smallness of the beginnings, the many discouragements and disappointments, the lack of personal associates, the loss of opportunities for personal improvement, and the lack of appreciation on the part of the people in the mission and of the Church at large are all things which demand the highest spirit of self-denial on the part of the missionary. The man who cannot endure the severest self-denial is not the man to engage in Home Mission work.

He must be Uncompromising in the Faith.

It takes a man with a firm conviction to be a Home Missionary. A doubter, or a sceptic, has no business on the mission field. The strongest faith will be tested to the uttermost. We quote Dr. Trabert: "The Home Missionary must be uncom-

promising in the faith. No one who apologizes for his being a Lutheran, or who is tainted with so-called liberalism, or who compromises his faith by unionistic practices which seem to nullify the distinctive doctrines of our Church, is fitted for the mission field. In the first place, such a one could not command the respect of the German and Scandinavian pastors and congregations; secondly, he would be faithless to his trust as a Lutheran and appear to be ashamed of her pure doctrine, by which he would lose the respect of the denominations who might use him as a tool to further their own ends; and in the third place, no Church will succeed that is not aggressive and does not firmly hold to its distinctive principles without compromise, whatever others may say. The most uncompromising Lutheran, if he is a sincere and honorable Christian, will be far more respected by truly honest Christians of other denominations around us than one who is indifferent to the distinctive doctrines he professes to believe, and does that in practice by which they are apparently ignored."

The compromising missionary pastor has no mission. If he has nothing definite to preach and teach, then he has no work to do. The very fact that our Church has a doctrine and practice distinct from that of the other Protestant Churches gives it its Home Mission call in this land. If the missionary pastor is not convinced that he has something to offer to those who are not in connec-

tion with any Church, then the thing for him to do is to join in with whatever Church may be on the field and help it in its endeavors. A staunch Lutheran faith and consciousness is a necessary requisite to the missionary pastor.

He must Possess the Grace of Patience.

There are so many things to try the patience of the missionary pastor. The work does not progress as rapidly as was anticipated. Some of the members of the mission are not as faithful and earnest as would be desired, and do not take hold of the work as they should. Again, it will devolve upon the missionary to be everything, even being obliged to do the work of a janitor. He will have to gather the children for the Sunday-school and then secure teachers for them. He will have to hunt the people who are to become members of his future church and train and develop them. It is exceedingly difficult to find those upon whom he can place responsibility. Again and again he will be disappointed. These and many other things will make the work irksome and try his patience. But the earnest, sincere missionary will not be discouraged. He looks ahead. He has faith. He patiently endures the many trials incident to his work. He has God's assurance that success will come. He labors on, knowing that in His own good time God will bless the work. His trust is in God and he waits in patience.

He must be Adapted to the Work and the Field.

From what has already been said it can be seen that the Home Missionary must be a specially endowed man. Not every one is adapted for work on the home field. The Church has been too slow in learning this truth. Instead of placing the strongest men on the home mission fields, too often the weakest men have been placed there. The day of specialists has come, and the Church must learn to take men specially adapted and train them for the Home Mission work. Experience has taught us that not every good pastor will make a good Home Missionary. Well does *The Home Missionary* say: "The time will soon come when in mission work as in all our professions and occupations we will be compelled to have specialists. Not only specialists as Home Missionary Superintendents and Church Extension agents, but specialists who know how to gather people and organize them into churches; specialists who know how to gather funds, specialists who know how to spend them in the erection of mission churches, and these can be followed by the men who are to be the permanent pastors."

Experience shows that some men will make brilliant success in certain fields and utterly fail in others. There is such a thing as a man being adapted to a certain field or certain kind of Home Mission work. The proper man and the proper field must be brought together. In the past too

much money and time have been wasted simply because no attention was paid to this fact. When the missionary pastor is adapted to the field, and the people rally to his support, the success will follow. Adaptability is a necessary characteristic of the successful Home Missionary.

The Church Extension Society.

When a mission is just started, its most urgent need is a place of worship of its own. Every one knows what a drawback to the success of such a movement it is to be compelled to worship in a rented hall for any length of time. In the early days it was not so very difficult for a mission congregation to secure a church building. Usually one man would donate a piece of ground, others would donate trees, and they would all join together, take the logs to the sawmill and have them cut into lumber, and with their own hands they would erect a church building. That was an easy way of getting a church, but those days have passed. It is now absolutely impossible for the members of the average mission congregation to donate material and labor for the erection of a church building. Nor is it possible for them to give enough money to build a church. This being the case, the Church has to provide other ways by which mission congregations may be helped to acquire a church home for themselves. This has been done by organizing Church Extension Societies. Such societies endeavor to aid mission

churches in their effort to build for themselves places of worship. These societies have been very successful and are important forces in our Home Mission work.

Its Object.

The object and aim of a church extension society is to aid mission congregations in securing church homes for themselves. We quote from the constitution of one such society. The object of this society shall be "to secure and safely manage a permanent church extension fund, and hold same in trust, to assist missions and other needy churches in the securement of grounds for the building of church edifices and the erection thereon of churches or chapels for the use of congregations in the public worship of Almighty God, in accordance with the faith and usages of the Evangelical Lutheran Church, and for the securement of grounds for the building of institutions of learning, charity, or benovelence." Speaking of the object of the Church Extension Society, Mr. E. Aug. Miller says: "The purpose of the Church Extension Society is to give aid to newly established congregations who are not able to buy a lot and build a church at once. It does away, to a great extent, with the necessity of a newly established congregation worshiping in a hall or over a stable, or in dancing halls... The Church Extension Society loans a sufficient amount of money without interest for a period of years, and

says, 'Go ahead, and build a church which will be a credit to the neighborhood.' " Dr. Samuel Laird, for many years president of a Church Extension Society, writes in *The Lutheran:* "Among the various agencies employed in our Church for the advancement of the cause of Christ none is more valuable than the Lutheran Mission and Church Extension Society. It occupies a preeminent position among all our church works. It has not yet commanded that consideration which its merits deserve.... The object of this Society is to aid in the establishment of English Lutheran churches. It would not be possible to do a more blessed work in the world than to establish a Christian church. All the purposes our Lord had in view in founding His Church on earth are accomplished by it. The Word of God is there preached and the Sacraments are administered in accordance with that Word, and these are the divinely appointed means of grace for the salvation of men. What can any one do that is of greater advantage to the human race, or more in accordance with the mind of Christ, than to aid in the upbuilding of such an organization as this.

"Moreover, it is the Christian Church that originates and carries on all charitable, merciful and true educational movements. If we have churches we will as a natural consequence have missions at home and abroad, hospitals for the sick, asylums for the aged, homes for the orphans, and constant efforts are made for the uplifting of the fallen,

the unfortunate and depraved through ministrations to the body as well as to the soul. Where the Christian Church is found all of these interests will be promoted, but take away the Church, and into what state will society revert?... Is it not true, therefore, that the Lutheran Mission and Church Extension Society, inasmuch as its purpose is to establish churches, becomes one of the most valuable organizations among us for the advancement of the cause of Christ?"

In fact our whole Home Mission propaganda is dependent for its success upon the Church Extension Society. The Home Mission board may organize mission congregations, but unless they soon have church buildings of their own they amount to but little. The problem with most mission congregations is the problem of a church building, and this problem the Church Extension Society must help solve. It is now perfectly understood that no mission is safely planted until it has a church building of its own. When our Church Extension societies have more funds, then our Home Mission work will move forward more rapidly.

Its Method of Operation.

Up to the present time no Lutheran Church Extension Society that we know of has a regular income. They are all entirely dependent upon the gifts and free-will offerings of the people. In this respect our Extension Societies are behind

the times. This is one of the most important forces in our Home Mission work and should have a regular income. It is just as important to build churches for new missions as it is to start the mission itself. We hope the day is not far distant when the Church will make arrangements so this branch of the Home Mission work will have the financial support that it deserves.

When a Church Extension Society accumulates a fund it does not give its money away, but loans it to feeble congregations just starting into life, to enable them to secure a house of worship where they may meet for service. The advantage to these congregations is that they have a loan for a term of years without interest. In the course of time the loan is paid back and is sent out in some other direction on its mission of love. In this way church after church is helped with the same funds. There is no part of our church work that is more important and more businesslike. Dr. J. M. Francis says: "It may not be too much to say that no work for Lutheranism appeals more to the business man and has been more popular than that of Church Extension. It has been a large factor in making our work in this country permanent."

What some of the other Protestant denominations have been doing along this lines of Church Extension will be of interest. In *The Lutheran* of 1909 we find the following interesting figures:

"To show that we are just approaching the

dawn of this new and greater day in mission activity, we have, through the courtesy of representatives, secured figures from societies in the Presbyterian, the Congregational, and the Protestant Episcopal Churches. In the Presbyterian Church, church extension dates back to 1844. During these years help has been extended (in the form of gifts, loans without interest, and loans with interest) to 8,106 churches with a total outlay of $5,221,172. Last year 261 churches were aided and the handsome sum of $233,613 placed at their disposal. As nearly $2,000,000 has been in the form of gifts, there is left in invested funds and in church properties, $3,396,000 of the $5,221,172 raised during these years. To show what this huge fund has accomplished in every section of the country, only a few States need be selected. In Wisconsin, 256 churches have been aided in gifts and loans amounting to $165,000 (the present size of our Church Extension Society's fund); in Minnesota, 439 churches with $297,227 aid; in the Dakotas, 402 churches with $233,725 aid; in Washington and Oregon, 375 churches with $233,536 aid.

The history of the Congregational Society is still more remarkable. It dates back to 1853 and has raised $5,943,463 and extended aid to erect 3,988 churches and 1,054 parsonages. Last year its income was $248,152, and it helped to erect 101 churches and 26 parsonages. The growth of its fund has been remarkable within the last

decade, and after deducting the gifts, it has assets left to the amount of $3,418,693.

The Episcopal Church started much later—in 1880—but its fund is already $458,065.38. In 1907, it granted $27,660 in loans to ten churches and $10,250 in gifts to thirty-five churches. Its society is not as old as ours of the General Council, but it has the advantage of a larger and richer English constituency.

These figures tell their own story. They point the finger at us and command us to awake out of sleep and be up and doing. There is not a field in either of the three named churches as rich and hopeful as ours; but it goes without saying that unless we become far more rich in good works than we have been, they will continue to cultivate much of the field which our inactivity has allowed to become overgrown with weeds."

CHAPTER X.

Methods of Carrying on Home Mission Work.

From the middle of the eighteenth century there were Lutherans scattered from Maine to Georgia. A few had brought with them their own pastors and soon organized congregations, but the great majority were without spiritual guides. From this time down to the closing of the nineteenth century our Church has many neglected children to mourn over. So many had come across the sea without religious teachers, and there were no mission boards to help them. No charitable institutions in the Fatherland were interested in their welfare. But on they came and that at a time when Germany was in one of the gloomiest periods of its history. Thus our people came to America when we were least able to take care of them. However, the Church soon began to grapple with the problem and heroic efforts were put forth to bring these destitute ones the Gospel message.

The Itinerate System.

The earliest form of Lutheran Home Missions in this country was the itinerate system. Lutheran pastors were sent over here from Germany and Scandinavia commissioned by some part of the Church at home and authorized to missionate among the incoming immigrants for the express purpose of establishing a German or Scandinavian Church. This would not have been a bad system had it not been used by unscrupulous venturers from the old country. When some man in the old country came under the eye of the law it was nothing uncommon for him to get a sudden impulse to missionate in America. The pages of our early history are full of sad depredations committed by such men in the name of Home Missions. Some of the greatest difficulties Muhlenberg had to contend with when he arrived, was to deal with this class of pastors. But this class was in the minority, or the Church never would have been established.

There were good and honest men who took up the work of Lutheran Home Missions and carried it forward. This itinerate system prevailed in the East and South as late as 1860, and in the West to a still later period.

In the South we find the Henkels going out on this kind of work and coming as far as Indiana and Illinois. Speaking of the work of Rev. Paul Henkel, Rev. M. L. Wagner says: "No more ac-

tive, indefatigable and self-denying missionary than Paul Henkel ever labored in this country... Without any authorization from Mission Boards, or assurance of support save the Master's command, 'Go preach the Gospel', and the promise, 'Lo, I am with you alway', he went forth in obedience to that command and in firm reliance upon that promise, and entered upon his labors unmoved and undismayed by the darkest prospects. Tennessee, Virginia, North and South Carolina, Kentucky, Indiana, Ohio, and West Virginia were the fields of his operations. In some of these tours he was accompanied by his noble and heroic wife, who was animated by a like missionary spirit. In a two-wheeled wagon they traveled. Their journeys were not without dangers. In peril of waters, crossing swollen streams, in perils of land, often compelled to spend the night in the forests abounding with panther, bear, and wolves, they passed their time that the Gospel might be preached unto the destitute.... In his journeyings he often came upon gatherings of people such as 'log-rollings', 'home- or barn-raisings', 'corn-huskings' and the like. On such occasions he would announce his office and offer to preach. The offer as a rule was gladly accepted. The people would seat themselves upon logs, stumps, or on the ground, while a stump or 'log-cut' set on end served as a pulpit. Under these conditions and in these improvised sanctuaries he would deliver his sermon in the language pre-

ferred, German or English, or possibly a sermon in each. If time permitted he would tarry a few days, visit from house to house, baptize the children, and comfort the sick and sorrowing. His kindly acts and genuine Christian sympathy won the hearts of all, and the partings were often amid sobs and tears. Thus the settlements were visited and the desolate made to rejoice in the treasuries of grace."

It is well known that Father Heyer in his earlier life served as a Home Missionary in Western Pennsylvania, and in later years pushed as far west as Minnesota. Father Heyer has left us some descriptions of his travels as an itinerate missionary. Here is one of his experiences in the early days: "One day I had to ride thirty miles before I came to a house. This was on a new road then recently laid out by the State, and only lately opened in Chesterfield county. In the evening I reached a hut, built of round logs, where three bachelor brothers had put up their home removed from the world. But it soon appeared that singing and praying was not their main occupation. Like Nimrod they were mighty hunters before the Lord. All travelers passing that way had to stay with these hunters, or spend the night under the open sky in the pine forest. When I arrived in the evening five travelers had already arrived, eaten their supper, and left not even a piece of bread. At this time, when I was on my first missionary journey in 1817, there was no

longer any danger to fear from hostile Indians in Pennsylvania. This I knew well. Still I was not quite comfortable when I altogether unexpectedly met a number of these inhabitants of the forest near the Allegheny River. A part of the tribe, known as the Corn-planters, had been in the neighborhood for several weeks hunting and fishing."

We also read of a whole synod taking up this itinerate system, all its pastors riding the circuit after the fashion of the early Methodists. This system with all its faults bore much fruit, but it was not the final form of Lutheran Home Missions for America. However, we must not depreciate the labors of these early men. They were pioneers in Home Mission work and blazed the way for the Church. Without their labors the Church could not have been built up in later years. These men sowed the seed, others reaped the harvest. Speaking of these early pioneer Home Missionaries in Pennsylvania, Rev. Frank C. Oberly says: "Living in the center of the community to whose congregations he was first called, each pastor ministered to the needs of German families or smaller settlements lying many miles beyond the circumference of his original parish. Often he traveled over paths newly blazed, fording streams in the heat of a sultry noon, or in the biting cold of a midwinter morning. Now his long journey led him to a funeral, now to a wedding or a baptism. Wherever he went he

felt a call to preach the Word of God, in house, in barn, or in groves. His visits and ministrations were most welcome to every cluster of German settlers, and he could not retrace his steps without a distinct promise to make regular provision for their spiritual needs. Thus journeying forth from his immediate parish he widened the circle of his ministry, baptizing, confirming, preaching, and forming congregations..... The pioneer missionary who cast his lot with the motley band of immigrants that crossed the Alleghanies to found homes in the untenanted forests and on the trackless prairie, bore only a very general likeness to his brother clergyman. No one was more justly entitled to be called a minister of the Gospel than he. But in so many respects was he unlike his brethren in the older Eastern communities that he formed a distinctive type of clergyman. His mental habits, the round of his daily experiences, the unique and varied character of his professional activity, the peculiar hardships befalling him, his isolation and independence, and his original methods of work combined to separate him into a special class of preachers that has become extinct with the passing of the forest and the rapid population of our domain." Theodore Roosevelt says: "The whole West owes an immense debt to the hard working frontier preachers who so gladly gave their lives to their labors and who struggled with such fiery zeal for the moral well-being of the communities

to which they penetrated." Mr. Ward Platt in "The Frontier" has characterized the early Home Missionary in these words: "But what of those souls who endured again and again all the privations of primitive travel, and over and over again compassed the same frontier: always homeless, always seeking those more needy than themselves; without adequate subsistance, enduring exposure, exertions, and discomforts unknown to older communities? Going where they were not invited, often not wanted, they contended for the privilege of being benefactors. One could not hide from them nor move to a wilderness so remote that the missionary did not, as a matter of course, appear. His was a passion born of heaven.... Wherever the early settlers went the missionary followed. He was a formative factor. The annals of these men show what godless communities they invaded; how people who had once known better things had retrograded; how the Sabbath, in fact the entire decalogue, was virtually abrogated. Yet patiently, with a persistency more than human and with a wisdom and power direct from God, these men radiated influences and were the sources of currents that shaped communities and built up states. They could no more be resisted than the forces of nature. Nature is an expression of God. His faithful servants are his organs of speech. Without the early preachers, frontiers would have lapsed into barbarism. Their evolution into orderly towns and law-

abiding commonwealths, their progress in intellectual and moral life, their stability, and, in short, every element that to-day distinguishes them from utter paganism with all its poverty and hideousness, is as inseparable from the preacher as light from the sun. Whoever will know this may read for himself. He will be impressed more with the surprising history than its abundant testimony concerning our debt to the pioneer preacher. He was God's herald trumpeting his proclamation, and as truly was his instrument which moulded our infant nation."

The Parochial System.

Another early form of Lutheran Home Missions was the Parochial System. Here the initiative and authority was not vested in the individual man, but in the congregation. Congregations saw the need of Home Mission work, and they endeavored to supply this need. This plan worked well in certain communities, and in the East we have grand fruits from this planting. It was the best that could be developed under the existing circumstances, and God blessed this method wonderfully. Sometimes a number of churches in a town or community banded together to carry on mission work in a certain neighborhood. Usually this kind of work was successful. We give an account of such work which speaks for itself:

"What can be done with no extraordinary effort, is well illustrated in the missionary work at Roch-

ester. In the Church of the Reformation, a mission fund was started in the Sunday-school. It amounted to about $150. It was not much to begin a mission with. But it was sufficient to purchase the necessary outfit of Sunday-school books, Helpers, Lesson leaves, etc., and to furnish the room that had been rented for the new enterprise.

"The starting of this mission took entire classes from the Sunday-school of the mother church, together with several of its most capable teachers. When the time came to organize, it drew fifty members from the parent congregation, two of them being members of the church council. But that church now has its own pastor, over one hundred communicants, a Sunday-school numbering over 250 children, and church property worth $5,000.

"Only a year after the first, the second mission was projected. It now has an enrollment of 150 in the Sunday-school, will organize with 50 members under its own pastor, and is preparing to build a chapel. This mission also took a dozen members from the old church.

" 'There is that scattereth and yet increaseth.' How is it in this case? Well, there are now in attendance upon the *three* English Lutheran Sunday-schools, 650 scholars, as over against less than 200 in the *one,* two years ago. At Easter three classes were confirmed, aggregating seventy-five persons, instead of one class of possibly twenty-five as in former years. Where $1,000

was paid out two years ago $3,000 is now expended, besides about $2,000 towards lots and chapels. By multiplying the working force by three, the resources have been trebled, and that without any undue pressure or worry.

"According to the pastor's own statement, this mission work has had a most blessed effect upon the mother church. Its membership is larger than ever. The Sunday-school has also gained, notwithstanding the 'blood letting,' and in energy, intelligent working ability and liberality the congregation is from twenty-five to fifty per cent. stronger than ever before."

Commenting on this form of Home Missions a prominent man in the General Council said:

"It is possible for pastors, serving regular charges, to do efficient work in the immediate vicinity of their fields of labor.

"It is possible for pastors and people to do a great deal of such work with little cost to the mission treasuries of the Church.

"It is possible with but little expense or embarrassment to provide ample and suitable houses for public religious services in connection with such work.

"Within the borders of every one of our synods there are such places by the score. Within fair reach of many an established charge there are points where effective work of like character can be done. If faithful to the trust which the Lord has laid upon the Church of the Reformation in

this land, with ever increasing zeal and vigor *this work must be done.* More than ever before must pastors and people be awake to and heartily do this *mission work at home.*

"And why? Within twenty-five years, with present causes at work, *the population of the United States will be doubled.*

"Twenty-five years is no long period. Our young men now will still be young men when this mighty multitude of souls will be crying to the Church of the Living God for spiritual favors, the Word and the Sacraments. Twice as many preaching stations, chapels and churches; twice as many pastors and congregations as there now are must be provided, so that existing church privileges, meager as they are, may be secured for the people of this country twenty-five years hence.

"Nor will this increased population be found only in the unsettled or sparely settled regions of the great West. In Pennsylvania and Ohio, in the Middle States, in the East, North and South also, right among us and all around us will it be found. Our thriving cities will become vastly more populous; our towns and villages will be larger; where none now exist new towns and villages will be established; farms will be divided and sub-divided for the great increase of people who will make homes in the country. It requires no prophet's vision to see these things.

"But all this means *mission work at home,* if it be the purpose of the Church to-day to do her full

duty towards the Church of the future. Her destiny, her growth and influence are almost entirely in the hands of the Church of to-day. It rests upon the men of to-day, thoughtful, far-seeing, sagacious men, be they pastors or laymen, who desire the future increase of the Church, to carefully look about them. They must wisely weigh possibilities of church development; look out to lay hold upon all points which may be the *nuclei* of towns and villages, and centers of new and increased population. Faith, forethought and action now will immeasurably widen the borders of the Church for the future. Mission work at home dare not be overlooked.

"It usually rests with the pastor to make the beginning in such work. Faithful pastoral visits among the careless or neglected, occasional sermons, have been the humble germs of many a successful mission and church. As Joshua, the pastor must 'spy out the land,' report its tempting fulness, and thus and then arouse and encourage his people to go and possess the goodly heritage.

"*What openings for missionary work are there in our neighborhood?* is a topic which pastors and church councils ought earnestly to consider at their stated meetings. Surrounding districts should be carefully canvassed, and upon the slightest possibility of future good to the Church, persistent and wise effort should be put forth to take possession of the land *pro Gloria Dei et Ecclesiae.* Congregations should be willing to

make changes in the time and number of their services, if necessary, so that their pastor could have fuller opportunity to obey the marching orders of the Great Captain: 'go, preach.' The brethren should organize and take charge of Sunday-schools, read sermons, attend services—do everything in their power, and with cheerfulness, too, that thus the Lord's work may be helped onward. No one can estmiate the good which faithful pastors, wide-awake councils and active congregations can do and have done by a few years of such home work.

"Observe, too, that this work makes little drain upon the treasury of the church. It provides largely for itself from the contributions of those who do not regularly give in aid of ordinary church operations. It wonderfully arouses sleeping energies, interests new hearts and sets new hands at work. In thus going forth and bearing her blessings to others, the Church herself is blessed.

"No great outlay is needed for a beginning. Secure first the best possible location. Be content with humble surroundings. Should you build, furnish only what is most necessary, and finish at your leisure. Pay as you go. Let there be no debts to dishearten or deter you from association in the enterprise, and soon the mission will be a fixed center of holy influence.

"Every heart and every hand which faithfully works therein is doing Christ's work and will re-

ceive his blessing. *Let not mission work at home be overlooked or neglected.*"

The parochial form of Home Mission work almost developed into a science. We give herewith a set of rules drawn up by a former Superintendent of Missions of the General Council:

"It takes but little study to know where to start a Lutheran Mission. The material is abundant.

Choose your point, then go ahead. Don't talk about it for months. You will only repeat the story of the *ridiculus mus!*

Put it, from the start, on a distinctly churchly basis. No compromise to catch a few odd fish. Begin right and it will be easy to keep on the right track.

Coming down to details: make a hasty canvass, name, date of opening, have a good, responsive service for the occasion, interspersed with a few brief addresses, and, as far as practicable, organize on the first Sunday.

Keep all money considerations in the background. Give the people to understand that the starting of the mission will not cost them a cent, and see to it that the contract is not broken. From $100 to $200 will furnish the school with all necessary equipments—an amount which any organization can easily gather up. After the people are once in it and their interests are centered there, they will bring contributions sufficient for its continued support.

Have the school thoroughly manned from the

very first, a good superintendent, and a capable corps of teachers. By a previous arrangement, get the best teachers from the mother church to take charge of classes unprovided for, until such time as local teachers can be secured.

Music is an essential feature. Have a willing organist, a good leader, and let some of the best singers of the present choir attend from time to time and aid in carrying out the services.

Begin early to talk of a new chapel, its needs and advantages. Laugh at all idea of failure. Be confident of the gathering in of funds. Have faith!

Choose central location. Buy lot on six months' time. Then start subscription. Plan chapel. Talk it up. Keep the ball rolling. Lay cornerstone as soon as possible, and gather in the people to the service from the four winds.

Once started, the interest must not lag. Have something to say of plans and prospects at each meeting. Get into the new quarters as soon as possible, and make something out of the occasion.

Unless there is a very rapid advance in real estate, let the lot and building be no more than adequate to the needs of the mission for five or ten years. Only as much should be paid on the property as will leave it, financially, in easy condition. It does a young church good to carry a debt of a thousand or two—gives them something to work for.

Start a catechetical class as soon as practicable.

Work up a membership list and organize congregation. Put it on its feet and tell it to move on.

Call a pastor as early as possible. Make it at once an independent congregation. Let them now develop their own money resources. The sooner they learn to support themselves, the better for all concerned.

Let the mother church from first to last show a proper interest in the new enterprise. It will encourage it. We all feel better if we have good backing.

If the town or city is large enough to sustain several missions, form a central organization, composed of the progressive members of the mother and daughter church. The two can join hands and work up a third point, the third, a fourth, and so on *ad infinitum*."

While these rules would not be at all adequate to-day, they are very significant. They show that our leaders had to feel their way, that their day of vision had not come, that their missionary horizon had not broadened. They show that our leaders had small ideas and that their experience was not such as to warrant a plan commensurate with the work to be done and the dignity of the Church as a factor in the evangelization of our country. Our early men had no right conception of the place and influence of the Lutheran Home Mission work. That such a plan would succeed in certain localities no one doubts for a moment, but the Lutheran Church of America could never

have been advanced in this way. Such a plan might have developed the East, but it never could have done the work for the West.

The Synodical System.

The next forward step in Home Missions was the synodical system. By this plan whole synods took up the work of planting and developing missions. This plan was almost universally adopted in the Lutheran Church. Its success was so great that almost every synod used it, and it is the prevailing plan used to-day. A review of some of the larger Lutheran bodies will show to what extent and with what success the synodical system has been used.

The General Council.

The General Council used the synodical system almost universally until a few years ago. While it had a general board, still every synod in the Council carried on independent mission work of its own. The success of the synodical system has been the success of the General Council in Home Missions up to this time.

Swedish Home Missions.

The Swedish Home Mission work of the General Council is done exclusively by the Augustana Synod, as it alone constitutes the Swedish part of the Council. The whole history of this synod is one of Home Mission work. It began nearly

sixty years ago in the Mississippi Valley. Its field has since grown to embrace nearly the whole continent. Immigration from Sweden began in the middle forties and has continued ever since, until the Swedish immigrants and their descendants now number nearly two millions and a half. They all belong to the Lutheran Church by birth, training, and tradition. As the Augustana Synod is the only Swedish Lutheran body in America, it is its first great duty to minister to their spiritual wants. The difficulty of the work is greatly increased by the fact that they are scattered throughout every state and territory of the Union, every province and district of Canada, and are found even in Mexico and the West Indies. To carry on this great work with greater vigor and success, the Synod is divided into conferences, each of which conducts the Home Mission work within its borders.

The General Synod.

After the organization of the General Synod in 1820 active steps were taken to promote Home Mission operations. In 1833 this body, seeing the spiritual destitution which prevailed among the Lutheran people of this land, called upon its district synods to take steps to meet the needs. The synods took up the work and carried it on with more or less success until the Home Mission work was centralized under a general board in 1869. Since that time the work has been carried on by

one board with excellent results. In unifying its Home Mission forces the General Synod has taken a step which puts it in the forefront in Home Mission work in this country. For some years the General Council has been busy unifying its English Home Mission work, and the results so far are very gratifying. No doubt other synods will follow this example in the near future. The time has come when the synodical system must give place to a larger and more effective system. The final victory will not be won until all the synods unify their Home Mission forces under one head.

The Missouri Synod.

The Missouri Synod has always devoted its principal energy to gathering into the Church the immigrant Germans, organizing many new congregations every year. The work of Home Missions is under control of the district synods, and only such funds as are not needed by each district are paid into the general fund. Great success has attended the efforts as is shown by the growth of this body.

The Joint Synod of Ohio.

The Home Mission work of this synod stretches over a wide territory. It is carried on chiefly among German immigrants in the West, although the English interests are not overlooked.

CHAPTER XI.

Beginning a Mission Congregation.

Having made a study of general conditions, we now come to the practical work of beginning a mission congregation. Our theories about Home Missions must now be put to the test. The work must be done. How shall the missionary begin? What shall he do first? These are the questions that confront the worker on the field.

Formerly the custom was, for the pastor interested, to select a community which he thought desirable, announce that he was on the field, appoint a time and place for service, and wait for the people to come. Ofttimes this was a success, ofttimes it was a failure. It was an unsystematic way of beginning mission work. Success depended upon good luck as much as upon good judgment and hard work. If the missionary was fortunate in selecting a good field he was successful, if his field was unfavorable his work was a failure. Often much money, labor, and time were expended before it was discovered that the work had been wrongly located. The day for such

"hit or miss" methods is passed, and we hope passed for good.

A General Survey of the Community.

The first step in beginning a mission congregation is to make a general survey of the community by a canvass. Having chosen a prospective community, the missionary must find out what people predominate in that community. In cities and large towns this can best be done by a house to house canvass. Going from door to door the missionary interviews the people and gathers his information. Having made such a canvass, the missionary is in possession of facts that will enable him to determine positively whether there are people enough in the community to warrant the beginning of the work. The matter of a canvass will take several days or several weeks, but it puts facts into the possession of the missionary which he could not acquire in months by announcing a service and beginning the work at once.

Such a canvass will reveal the fact whether there are unchurched Lutherans in the neighborhood. If there are no Lutheran people in the community, the probabilities are that it would be unwise to begin a work. While Lutheran Home Mission work does gather in those who are not Lutheran, still our mission leaders consider it unwise to begin a work without a nucleus of Lutheran people.

The Permanency of the People.

Taking it for granted that the canvass reveals a number of people, the next question to be considered is the permanency of the people. There may be an abundance of material in the community, but will it remain there? In this industrial age the population often shifts so quickly that after the missionary has begun a promising work he suddenly finds his people have moved away and left him. We know of cases where thousands of dollars have been spent in erecting mission churches, and then the church was left without a congregation. The missionary must anticipate such a possibility. Such an occurrence is apt to happen in a community where all the people are dependent upon some one industry. Industrial changes take place rapidly, and the removal of a factory or the dying out of an industry is apt to send the people elsewhere for employment. As a general rule it is unwise to start a mission which must depend for its future upon a class of people who are not permanently located in the community. We do not deny that such people need the Gospel. They need it badly, but the question for the missionary to settle is whether he can establish the Church in their midst or not. While the Home Missionary gladly preaches the Gospel everywhere, his first object is to firmly plant the Church.

The Social Life of the Community.

The social life of the community is a large factor in determining the advisability of beginning a work. Where the social life is on a low plane the contingencies will be much greater. Where the social life is of a high standard the advancement of the work will be more rapid. We do not claim that Lutheran Home Mission work should not be carried on among those of a low plane of social life. What we do claim is, that the missionary must take this into consideration before he starts his work. His whole method of procedure and future development will be determined largely by the social life of the people. Methods which are successful among people of one stratum of social life are totally inadequate among people of another plane of social life.

The Financial Standing of the People.

In making a general survey of the community, the financial standing of the people must be taken into consideration. Are the people of the community in a position to support a church in their midst? This is an important question. While the Home Mission treasury aids mission churches it does not have as its object the continual support of such churches. It is supposed that every mission church will eventually grow into a self-supporting congregation.

The financial standing of the people not only

determines the possibility of establishing a church in their midst, but it also determines the kind of a church that can be established. Will it take a long, hard struggle to build up a mission in the community, or will it grow rapidly and quickly develop into a strong congregation? The answer to these questions often is determined by the financial standing of the people. If the people are in fairly good circumstances, other things being equal, the mission will prosper. But if the people are poor, the probabilities are that it will take a long time to bring the mission to the point of self-sustentation.

In investigating the financial standing of the people of a community we do not expect the missionary to pay a visit to the bank and find out the amount of their chequing account and savings deposits, but we do expect him to find out whether the people are property-owners or not. People who own property are always settled and more readily welcome a church in their midst than those who rent. Renters are never settled and seldom know where they will be next year, and consequently they are not much interested in building up a church in a community where they do not expect to remain for any length of time.

A missionary is fortunate when he finds a number of property-owners who are willing to enter into the enterprise; for this will give a standing and permanency to the work which is

very desirable. Property-owners stay in the neighborhood and welcome a church in their midst.

The Occupation of the People.

The occupation of the people must be taken into consideration. This often determines not only their permanency, but their attitude towards the Church. There are certain occupations which make it impossible for the people to take a vital interest in church work. It is difficult to establish a mission in a community where the majority of the people are employed in railroading, or in the street-car service. In railroad towns and certain sections of large cities we find large communities of such people. They need the ministrations of the Church, but the missionary will find it difficult to build up his work among them. A community where the occupation of the people is varied and they are not dependent upon one single industry is preferable.

The missionary must ascertain as far as possible what the occupation of his prospective members is. If they are all factory laborers, that will to a large extent influence the work.

Is the community inhabited by people who are employed in office work? This he should know. As a general rule, people who are employed in offices are very desirable people to get interested in a mission enterprise.

People with small businesses are always val-

uable to a mission enterprise. The grocer, the butcher, the baker, the druggist are in evidence in every community, and happy is the missionary who can enlist their interest. Such people are, as a rule, public-spirited and they touch the life of the community more quickly than any other people. When the business people of a community are unfriendly and opposed to a mission enterprise, that fact will retard the work. It is almost absolutely necessary for the missionary to get the good will, if not the active cooperation, of the business interests in the vicinity of the mission.

The leisure class must be taken into consideration. There may not be many people of leisure in the community, but if there is one or two, they may be very useful to the mission. When the missionary has some one interested in the mission who has time to spend in the work, he has a power. Sometimes a man or woman who can devote time in the interest of a mission can do more than the missionary himself. People of leisure are, as a rule, people of influence and standing, and are a valuable addition to the work.

Professional people must not be overlooked. A doctor, a lawyer, a school-teacher, or a professor are very important people. Their presence in the membership of a mission gives prestige to the work and produces confidence in the community. The influence of a professional man is worth much to a mission congregation.

Roomers and students in the neighborhood must not be forgotten. While they are often looked upon as transient, yet they make valuable additions to the young church. The best church members and church workers often come from the most unexpected sources, and this class furnishes its full share.

Religious Conditions of the Community.

The religous conditions of the community are very important factors to be taken into consideration. That there may be a few Lutheran families in a neighborhood is no excuse for starting a mission congregation. The question is whether the religous destitution of the community is such as to warrant the beginning of another church.

Churches in the Community.

The kind and number of Churches in the community must be taken into consideration. If the existing Churches are taking care of the spiritual needs of the people there is no need to begin another. This, of course, is a difficult thing to determine. We Lutherans believe, and rightly so, that other denominations cannot take care of the people who hold to the Lutheran faith. While this is true, yet we must concede that people are being saved in other Churches, and that even Lutherans can be saved in other Churches. Denominational loyalty and pride would naturally prompt us to erect our churches wherever we

find those of our faith without a church, and yet there are times when denominational loyalty and pride must give way to common sense. If the community is overchurched already, why bring another struggling mission into existence? If there is a work in that community to be done which cannot be done by the Churches already there, then the Lutheran Church has a field and a duty, but not otherwise. Sometimes we are too hasty in coming to conclusions. The strength, efficiency, and ability of the other Churches must be considered before the missionary begins active operations towards beginning and building another church. The day of proselyting and building altar against altar is passed, and we Lutherans must learn that it is passed.

Furthermore, unless there is a divine call to build a church in a community no church should be built. And without divine sanction no church can prosper. We doubt whether God ever called a Lutheran missionary pastor or any other pastor to bring into existence a church in a community that was already overchurched. There are too many places actually destitute of the Gospel for the Church to spend time, money and energy in a place where the spiritual wants of the people are adequately cared for.

The Religious Conditions of the People.

The religious conditions of the community must be studied by the missionary. A community may

have plenty of churches and yet it may be a godless community. On the other hand, the religious life of the people may be of a high order when seemingly there is scarcity of churches. The religious feeling and attitude of the people in a neighborhood will be a prominent factor in the development of the mission congregation. It is difficult to build up a successful work in a community that is full of rationalists and freethinkers. The very air seems to be charged with their unbelief, and it affects all who live in that community whether they know it or not. Naturally this is the kind of a community where the Church should be planted, but let the missionary who plants it not expect too much in the beginning. He will have to fight for every soul he wins and for every step of progress his mission makes. It makes all the difference in the world whether the people of the community are religiously inclined or not. Some of our most prosperous missions have been established in just such communities, but it has taken faith, stubborn perseverance, and years of work to bring them up to the point of self-support and to gain for them the respect and good will of the people around.

Again, let the missionary note well the number of backsliders, indifferent, and degenerate that may be in the neighborhood. They need the Gospel, perhaps more than others, but they are poor material with which to begin a mission church. If the work of Home Missions was only to bring

the Gospel to the destitute, then these should be the first to be sought by the missionary, but this work has another aim and that is to permanently establish the Church in a particular locality. Such people are very good subjects for the preaching of the Gospel, but they make very poor pillars in the Church of Christ. Not that we advise the missionary to neglect them, but that he the more seek out those of good character and pure lives who have no church connections and get them interested. Let it be distinctly understood that the work of Home Missions addresses itself not only to those who have gone back in their spiritual life, but to those who are without church connections.

Types of Lutherans in the Community.

Taking it for granted that the canvass reveals the presence of a sufficient number of people to warrant the beginning of work in that locality, a careful analysis of the material should be made. First there will be found a number of earnest people who are without church connection. These are the ones who will hail with delight the coming of the missionary and they will be his chief supporters. These are the ones who will take up the work in earnest and will make glad his heart. The larger the number of such persons the missionary finds, the greater will be his success in the community.

He will also find those who have at one time

been connected with the Lutheran Church, but who cared little for its ministrations and have willingly wandered away from its folds. Probably a large number will belong to this class. The fires of living faith can again be kindled in these hearts, but it will take time, labor, and prayer. Some of this class will develop into active Christians and prove a blessing to the Church, but many of them will remain as a burden upon the heart of the missionary.

Still another class of Lutherans that will be found during the canvass will be those who are Lutherans in name, but never were spiritually minded people. Whether the Lutheran Church produces a larger number of this kind of people than the other Churches we do not know, but this we do know, that the Lutheran Home Missionary finds an abundance of such people. They take pride in the fact that they were confirmed in the Church, they are careful to have their children baptized, but when it comes to anything further they do not care. They will not identify themselves with the work. Once in a while the missionary will be able to pluck a brand from the burning, but not often. Such people are the worry of the missionary's life. He feels a special duty towards them. He knows that if he cannot reach them with the Gospel ministrations no one else can, and yet the months and years pass and they are still unsaved. It takes grace, patience, and power from on high to bring them to a reali-

zation of their sinful condition and lead them into the Church.

The Advisability of Starting a Mission in the Community.

After the missionary has canvassed the locality and analyzed the material, then, and not till then, is he in a position to decide whether work should be begun or not. Having found the material, several other things must be considered before he goes forward with the work.

The Need of a Lutheran Church.

Is there an actual need for a Lutheran Church in this community? This is now the question that must be settled. Is there a work to be done in this community that cannot be done by the forces already at work? Are there people here who, if not saved by the Lutheran Church, will not be saved? If such is the case, then there is a real need for Lutheran Home Mission work, and the missionary should go forward. But a half-dozen Lutheran families in a locality do not necessarily constitute a dire need for a Lutheran Church. It may be that their spiritual wants can be supplied by a Lutheran Church at some distance. Missions cannot be started simply for the convenience of a few people. There must be a positive need or there is no warrant for beginning the work.

The Attitude of the Community Towards the Proposed Church.

We have said before that it is very necessary to get the good will of certain classes of people in the community. We wish to say also that it is just as necessary to get the good will of the community as such. When once the missionary acquires the good will of a community, then his work will be a success. To start a mission against the good will of the people to whom it is supposed to minister, will be a difficult problem indeed. Here is where the tact, discretion, and wisdom of the missionary will have to be used. That man who does not know how to go about gaining the good will of a community is not qualified to be a Home Missionary. To gain the good will of a community is not as difficult as it may be imagined. Let the missionary be a man with singleness of purpose to serve God, and then let him have good common sense, and men will respect him as a minister and honor his work.

The Attitude of Other Churches Towards the Proposed Church.

The missionary must consider the attitude of other Churches in the neighborhood. Particularly must he take into consideration the attitude of other Lutheran Churches. It may seem strange, but Lutheran altars have often been erected over against Lutheran altars. Synodical partizanship

has done untold harm to the Lutheran Church. This is true in the German, the Scandinavian, and the American branches of our Church. In our eagerness to build up English Lutheran missions we have often not taken into consideration the attitude of foreign-speaking Lutheran Churches in the vicinity of our proposed location. But we have learned from experience that it is a serious mistake to start an English mission without first seriously canvassing all the conditions that must be met later on.

Starting the Mission.

Having canvassed the community, analyzed the material, considered the contingencies, and come to the conclusion that there is need for a Lutheran Church, the problem now before the missionary is actually starting. Much depends upon a right start. In fact, ofttimes a right start is half of the battle.

Securing a Place of Meeting.

The place of meeting is the first important item. Here the missionary will meet his first serious problem. The place of meeting should, if possible, be centrally located in the community which the proposed mission is to serve. To start in a place that is located at one side of the territory is a mistake. But conditions alone will determine the place of meeting. As a general rule the missionary has to secure whatever he can,

not what he would like. Unless he has a portable chapel at his command the place will have to be some building in the neighborhood. A vacant store room, a hall, or possibly a church will be the place of meeting.

Many a Lutheran mission has been started in a hall. The surroundings and furnishings of a hall are not conducive to the spirit of worship, but when nothing else can be obtained this will have to do.

Other things being equal, we would prefer a store room to a hall. Here the mission has possession of the property and can arrange altar and pulpit, etc., to look rather presentable. When a church can be secured, that is far preferable. But if the work is to be begun in rented quarters it is advisable to arrange the place in as churchly a manner as possible. Let there be an altar, even if it is only a temporary structure. Let there be a pulpit and a reading desk, and offering plates. In every way possible let the surroundings impress upon the persons coming the idea of reverence and worship. Our Lutheran people are accustomed to churchly surroundings, and they will rejoice when they come into the mission to see that it at least resembles that which they were used to when they did formerly attend church. It is better to delay the opening service a week or two and have the place properly arranged, than to begin in a place that is bare and uninviting.

Working up an Interest in the Community.

The place of meeting having been secured, the next step is to get people to the service. Ofttimes a Sunday-school is started first and in this way the missionary gets acquainted with the people. But many of our best workers now prefer starting the church services first, or both together. In our judgment, whenever possible, the church should be started first. The object of the endeavor is to plant a church, and we believe it is a mistake to first draw the attention of the people to the school, which is the smaller of the two, than to the church, which is the main idea. Let the community know that this is no experiment with a Sunday-school, but an effort to establish a church, and it will respond. No community cares to experiment, but almost any community will respond to an effort at that which is to be permanent. Let the community know that this is not an experiment, but an effort to actually plant a church.

In working up an interest in the community, the missionary must be able to show that there is a need for a Lutheran Church. If he is unable to convince the people of the need he will be unable to start his work successfully. His first endeavor then will be to impress upon those whom he wishes to interest in the enterprise the absolute need of the work. If he is able to do this, then he will have a following immediately.

In working up an interest the missionary will have to depend upon private calls. He will have to visit the people in their homes and talk over the needs and in this way gain them to his cause.

Having secured a few who are interested, he should at once put them to work. If he can get a man of some standing who will go with him into the homes of others he has a mighty power on his side. A few interested individuals can do more to work up an interest in the community than the missionary himself.

After the material has been canvassed he may call a preliminary meeting, if he thinks it advisable. Often such a meeting will produce enthusiasm, and that is what he now needs.

The missionary must use publicity in working up an interest in his work. He should use the public press as much as he can. Usually the papers of the city, if properly approached, will give him a short "write up" in the news columns, and also space in the "Church Notices." The missionary should not hesitate to take advantage of this. In fact it would not be out of place for him to pay for space in the papers so that his enterprise may fully come before the public. He is not to let his light shine under a bushel, but from a candlestick, where all may see it.

Handbills and dodgers can be used effectively in advertising the place, time, and nature of the services. A wise use of advertising material will prove very effective in getting the work before

the people. Large signs in windows announcing the services scattered throughout the neighborhood will be very effective in spreading information concerning the mission.

All advertising is only secondary. The real interest will depend upon the missionary himself. Possibly nowhere in church work does the personality touch mean so much as in working up an interest in the community. The personality of the missionary means much. Whether we like to admit it or not, people are attracted by the man as much as they are by the Gospel he preaches. In its final analysis interest in the work will depend upon his ability to use the Gospel.

Choosing the Material with which to Begin.

It may seem strange to say that the missionary should choose the material with which he begins his work, but this is just what he must do. The reputation of the work from the very beginning will be based, not upon the missionary, but upon the people who show an interest in the work. If persons of unsavory reputation in the community appear to be leaders in the enterprise the community will at once form a poor opinion of the whole movement. If persons of character and standing in the neighborhood show an interest and take part, then the community as such will form a good opinion of the enterprise and will at least take a tolerating attitude towards the

work. The reputation of the mission and the attitude of the community depend entirely upon the persons who take part. Therefore we say that it is very necessary for the missionary to choose his material with which to begin.

In choosing his material the missionary must use the wisest discretion. No one but himself must know that any discrimination has been made. For him to go into a community and let it be known that he is only seeking a certain class of people means sure defeat. Everybody must be invited. Everybody must be made welcome, but not everyone must be allowed to assume leadership in the undertaking. That this is a wise caution can be seen from the fact that persons who have been trouble-makers in other congregations are very apt to come forward and offer to assume responsibility in the new enterprise. For the missionary to permit such persons to assume a prominent place would be fatal folly; for persons who have been trouble-makers in one church will be trouble-makers in another. And while their reputation may not be known to the missionary it is known in the community, and their presence and activity in the mission will be a hindrance instead of a help. Unless the missionary has the ability to read character and understand human nature he will be imposed upon from the very beginning. It is imperative to the success of the work that he makes a wise choice of his material with which to begin.

The First Service.

The first service is not only of historical interest but of vital importance to the mission. Upon this service depends much of the future success of the work. First impressions are lasting, and this is particularly true of the first service of a mission congregation. This first service should be carefully planned and arranged. The place of service should be in the best of order and the service should be conducted with the dignity and solemnity becoming a church service. Even though the attendance may be small it should leave the impression of having been a complete church service. In order to make the service what it should be previous rehearsals may have been necessary.

The full liturgy or Morning Service should be used. At first thought this may seem impossible, but experience has proven that it is the best way. Use the complete service from the beginning and the mission will be spared the agony of trying to introduce it later in life. Let the officiating clergyman wear the robe at this first service. The robe is the Lutheran emblem of office, and lends dignity to the service. To wear the robe at the first service also obviates an argument later on about the advisability of introducing it into the church.

Whenever the missionary can draw on a neighboring church for help in conducting the first

service he should do so. On the question of the first service we quote Rev. Ashmead Schaeffer at length. He says: "Another important thing in starting a mission is to begin as it is intended to continue the work. Too often it happens that those who have the direction of affairs at the beginning think that after a start is made the necessary changes can be effected to bring all things into the usual order and harmonious working of a Lutheran Church. This is a mistake, and often is the cause of more or less friction afterwards. The very first service should be just what the service is to be on every following Sunday. And in these days surely it is not so difficult to have the full service of the Church Book rendered at such a time. In a large city individual members or even a choir from some established congregation can be 'borrowed' to conduct the responsive part of the Service, and to show those who are not of us how beautiful, impressive, and devotional is the Service of the Church. But along with this it is important to aim to have all take part in the service, which can only be done by having a good supply of Church Books on hand, or the Order of Service printed, with a number of hymns, so that every person present can have one and join his voice with others, or follow the congregation as it sings praise unto God.

"Then too, the Clerical Robe should not be wanting. If worn at the first service no opposition will ever be heard; but let an effort be made

to introduce it later, and there will be a murmur of dissatisfaction that, to say the least, will be unpleasant. Of course, circumstances here, as in every other case, will have some weight, but very often the difficulties in the way of using the robe at the first service are only seeming, while the wisdom of so doing must be apparent to all.

"There is no question that the music rendered at the service of a mission should receive all proper attention. If good music makes our churches attractive to many, is it wise to be indifferent in this matter in a mission? In this field of church work paid choirs are not to be thought of, and they should not be, even if the money were provided for such expenditure, but every legitimate and earnest effort should be made to secure good singing and a proper, impressive, and intelligent rendering of the Service. 'Anthems' need not be used—I wish it would become unfashionable to sing them in our churches—but the good effect produced by the hearty, believing, prayerful singing of the grand old hymns of the Church and her beautiful liturgical service, will soon be felt by that mission that pays the proper regard to its musical department."

CHAPTER XII.

Securing Members.

The preliminary work having been done and the first service held, the missionary is now face to face with all the problems of building up the work. These problems will be many and will vary in different localities. Mission congregations are like children—no two are exactly alike. The missionary must be able to adjust himself to the individual work before him.

Securing Members.

The prime object of Home Missions is to gather into the Church those who are without church connection. This object the missionary must ever keep before his mind. As the work advances other things will seem to be more important, but they are not. Every step taken by the missionary must be taken for this purpose. His house to house canvassing, his preaching, his buying lot and building church must all be done with this idea in mind. The life of the work will depend upon his ability to get members to unite with the enterprise.

As to the methods of securing members every missionary will have his own. But the method that counts is the one that reaches individuals. In Home Mission work the personal work of the missionary and his workers will produce better results than anything else. Hand-picked fruit is the best and carefully selected members are the best. It is not such an easy matter to get people interested in a mission enterprise. The Macedonian cry, "Come over and help us," is not as sincere as one may be led to think. People are not anxious to come into the Church and assume the responsibilities of church membership. The missionary cannot simply start a work and then expect the people to flock to his church. Every member that he gets will be gotten by hard work and nothing else. Those who have been away from the church for a long time do not feel their need of the church, and one of the first things the missionary will have to do will be to convince them of their individual need of the church. Experience shows that as a rule people are willing to have church privileges for their children, but so far as they are concerned they do not need it. To convince them of their own need will be the task of the missionary, and this is not an easy task.

However it ofttimes happens that a man may be conscious of his need and still he will not come into the church. In such cases the missionary must know how to overcome the stubborn will

of such a person. We have found that in such cases the missionary must use the power of numbers. Let him take with him two or three men and then approach his man, and he is much more apt to have success in winning him. In spiritual matters as in physical ones two or three men have much more power than one. When the missionary alone approaches an obstinate one the man will argue and debate and retard, but when two or three equals or superiors approach him he feels defeated from the outset. He feels that his will is not strong enough to stand up and oppose them, and he also is influenced by their personal interest in his welfare. That missionary is wise who can use the men of his mission to help him in securing members. In fact, his mission will grow just in proportion to the amount of effort put forth by the laymen.

In securing members for the mission the missionary is often tempted to put forth much effort among the women and children and neglect the men. This is a fatal mistake. This comes about because it is easier to reach the women and children, and they are more easily won to the cause. The women are in the home and are found during the day, while the men are away at work and are not so easily approached. However, experience has proven that it is best that the missionary put forth his best efforts in behalf of the men. We do not say that he should neglect the women, but that he redouble his effort to reach the men.

When once he has won the wife and children he does not know whether he will win the husband or not, but let him win the husband, and in the great majority of cases he has won the whole family. Other things being equal, it is best to devote much time to the men. They will be harder to win, but when once won they will be worth more to the cause than the women and children.

Winning Men.

Winning men to the mission is so important that we digress for a fuller discussion of the subject. The Home Mission work of the Church is the greatest task before this generation, and to carry it on we must have more men. This work of the Church is a man's work, and the question is how to get men. How can the missionary reach the men and get them interested so that they will spend and be spent in the service of Christ?

The motive for reaching men is worthy of consideration. The incentive to win men for the mission and for Christ dare not be a selfish one. To build up a mission into a strong congregation is not a pure enough motive. To win fame would be a very selfish reason. To give the mission standing in the community or synod would be to belittle the true idea of the Church. The missionary is to win men to the Church, not for the sake of the Church, but for the benefit of the men. He is to bring them into the Church so that they

may be saved and so they in turn may help to save others. His motive is not earth-born but heaven-born. He is to win men to Christ and His Church for their own sake and for the sake of the Lord, the head of the Church. He is to win men because they need to be won, and because they are worth winning. He is to gain men for the Kingdom because this is his commission from the Master. The love of souls should burn within his heart. Like John Knox he should pray, "Lord, give me souls, or I die." Where such earnest consecration exists there will be the proper motive inciting him to great activity in winning men for the Master and for his mission congregation.

The Boy.

With the pure motive prompting him to action the question arises, what men are to be won? Where shall the missionary expend his efforts? Years of experience strengthen the conviction that the man he must reach first is the embryotic man, the man in the making, the boy. Statistics prove that the number of men who unite with the Church after their twentieth year is very small. Our congregations lack men because we do not reach them at the time they are becoming men. What the boy is the man will be. The boy problem is in reality the man problem. The problem of winning men for Christ and the Church is the problem of winning the boy. The

boys in the Sunday-school to-day will be the men in the Church to-morrow. The missionary cannot pay too much attention to the boys. If he can win the boys and hold them, the future of the mission is assured. Every effort put forth to hold the boys is effort well spent.

Young Men Getting a Start in Life.

We next mention the young men getting a start in life. Our cities and towns are full of such young men, and they make the very best material out of which to build up a mission. Many of them come from Christian homes but have drifted away from the Church. They are full of ambition and push, and a mission enterprise appeals to them because it gives them an opportunity to work where their work will count. If the misionary can only reach them they will become his best members and most reliable workers. Their hearts are responsive, their ambitions high, and their future is bright. When won to the cause they will stay by it when others become discouraged and quit. The missionary should ever be on the lookout for such young men.

The Young Family.

Another phase of this work presents itself in the young family. Many young men drift away from the Church, but when they are married, settle down, and realize the responsibilities of fatherhood they are peculiarly receptive to ap-

proach. Here is an opportunity we have overlooked. The young father can be won. He is in a mood to be won, and we should put forth heroic efforts to win him.

The Indifferent.

By far the largest number of men outside the Church to-day belong to that class called indifferent. This class the missionary must reach. The man who lacks interest is the man he must win. There are many causes for this indifference, but we will mention only a few. Probably the greatest cause for religous indifference in our day is man's engrossing fidelity to other things. It is not so much his opposition to the Church as his absolute absorption in other things that keeps him away. As a rule he wants his children in the Sunday-school and his wife at the services, but as for himself he does not have the time. Pursuit of pleasure also keeps many away. The recent rapid development of cheap forms of amusement is noteworthy. The people are becoming engrossed with pleasure, and in proportion as that grows fidelity to the Church dies. Some men are overworked. They work every day in the week. Some have only one Sunday in a month, while others have only two or three Sundays in a whole year. This is a sad situation. But sad as it is these men must be reached with the Gospel message. Their lives must be brightened. They must be won for the Master. This

great class of indifferent men challenges the Church. Whatever the cause of their indifference may be the problem is to reach them. Many of them can be won. When the missionary makes a determined effort they will be won.

The Doubter.

There is a large class of doubters which must be reached. They constitute a difficult problem indeed. There are two classes of doubters, honest and dishonest. There is little hope for dishonest doubters. Usually such men are seeking to cover their sins under the guise of doubt. They seem to think that if they take the attitude of doubters they will not have to answer for their sins. However, there are honest doubters. Doubt seems to be inherent in some natures. It is as natural for some men to doubt as it is for them to breathe.

Almost everything in religion is doubted by somebody, but we will mention a few of those things which are paramount in our day. The authority of the Scripture is one of the first things called into question. It is our experience that it is best to let the Scriptures speak for themselves. We need not try to defend the old Book. It will defend itself. In cases of this kind it has been our practice to inquire of the doubter whether his life approximated the ideal life portrayed in the Bible. In almost every case this silenced him. There are men who are studying the "Mistakes of Moses", but they are not so plentiful as for-

merly. The trouble with these men is that they will read every other book under the sun except the Bible itself. The mistakes of Moses right themselves in the light of the whole Bible. Some men have no faith in their own day and generation. They will point to every conceivable sin, and as a grand conclusion affirm that everything is corrupt. As a rule such men are not morally clean and must be dealt with on that basis. But to whatever class the doubter may belong he can be won. We can win men who doubt, because we have the power of God's Word to help and sustain us.

The Pivotal Man.

While all classes of men are to be won, still some men are worth more to the cause than others. The missionary must, by all means, reach strong pivotal men. In every community there are men who are leaders, men who are looked up to and respected. These are the men he must reach. One such is worth more to the cause than a dozen others. Such a man will lead others. A study of the New Testament reveals the fact that our Lord Jesus never strove to win numbers. He always selected an individual man and labored with him until He gained him. Some of the greatest discourses He ever delivered were spoken to individuals, like Nicodemus and the two disciples on the way to Emmaus. He never strove to gain the multitude, but strong pivotal men out of the

multitude. In choosing His disciples He did not pick up the first man He met. No, He chose strong pivotal men, men of power, men of character, men who were capable of becoming leaders. The missionary must learn from His example. While not neglecting nor refusing the others the pivotal man must be reached and won. Such pivotal men, both young and old, there are in every neighborhood. These he must seek out and bring to them the Gospel message. Such men are needed in the Church of Christ. When he wins such men he accomplishes much. "Where Saul has slain his thousands David will slay his tens of thousands." He must seek the Davids.

Methods of Winning Men.

We come now to a most interesting part of our discussion, namely, the methods employed in reaching and winning men. The means at our disposal are those God has given to His Church, the Word and the Sacraments. These together with human personality, integrity, tact, and common sense are the equipments with which to catch men. But to be successful the missionary must know how to use this equipment. Once Luther almost lost his life handling a sword with which he was unfamiliar, and we are in danger of injuring ourselves and harming those whom we would help unless we know how to successfully wield our weapon—the sword of the Spirit.

Methods of Approach.

Nothing is so powerful in reaching men as the Word of God. But the fisher of men must know how to cast the Gospel net. It is our growing conviction that we do not study that Word enough. General study of the Bible is not sufficient. We must study it so that we may apply it to the individual man. This has been our weakness in the past. But when once we study our Bible with the idea of applying its messages to the individual man, then we will be more successful. The Bible was written for all ages and conditions of people, and some portions will appeal to men more readily than others. In the past we have appealed to the law too much. Men are best moved by example. They want to see the man who has "made good." Should we not take to men these examples of men who have "made good", and move them thereby?

All method presupposes preparation, and if we are to use method in winning men there must be previous preparation. One of the most necessary steps in this preparation is the study of men. We must know men if we are to win them. If it is necessary for the hunter to know the haunts and habits of his game, surely it is more necessary for him who would win men to Christ to know the haunts and habits of men. If we are to reach men we must study them. Here we find the weakest point in the training of the modern

ministry. We have not been taught how to study men. Our seminaries have not realized the importance of this study. We have failed and failed often because we have not studied our man. It is here that a knowledge of psychology comes to the rescue of the one seeking to win men. Some by nature, inclination, and experience have a fair knowledge of men, but most of us are not so fortunate. Coming as the majority of us do from the farms and smaller villages and not having been thrown into contact with large bodies of men in our younger days, it is absolutely necessary that we study men. It is impossible to go into details, but a few suggestions may not come amiss. There are certain general types of men. We ought to be able to classify our men. We ought to know enough about the mental make-up of a man to determine to what general psychological type he belongs. We ought to understand something about temperaments.

While psychological types are important, still there are other things important also. In our English Lutheran work national characteristics must be taken into consideration. As a rule we are not working with the American, but with the German, the Swede, the Norwegian, or the Dane. Now these nationalities all have their own distinct characteristics, notions, and ways, and they must be dealt with accordingly. The German cannot be won after the same manner as the Swede, nor the Norwegian as the Dane. The

approach and work must be different with each nationality. It is important to know this. If we are to win men we need to make a careful study of national characteristics.

Conditions under which men labor are worthy of our study. The trade at which a man labors, or the occupation he follows, often determines his attitude towards the Church. It is a well-known fact that only a small part of those belonging to labor unions take any interest in the Church. As a rule the men who come to our churches are from the middle class. They are artisans, clerks, office men, and farmers. This fact is significant and needs study. We must solve the problem of reaching the laboring class. The other denominations are putting forth every effort, and we dare not lag behind. The time has come when we must awake out of our sleep, open our eyes to the great opportunities around us, study the problems, and then go forth and conquer. Men can be reached. The Lutheran Church has what the men need. We must learn to apply the means of grace more intelligently.

It is our contention that if men are to be won to the Kingdom the only successful way to do it is to gather them one at a time. The example of our Saviour bears us out in this assertion. If this is true, then several seemingly small things become very important. Among these we mention first the problem of approach. How are we to approach the individual man so that we can

win him? Some over-zealous ones have contended that we should approach a man anywhere at any time, but as Lutherans we have long ago learned better. The manner, place, and time of approach are as important as the approach itself. There is still much to be learned in regard to the approaching of men. Without doubt the best way of approach is the natural way. Strong men are seldom won by high-handed methods. When a man comes to church service we have a legitimate way of approach either at the church or at his home. He has opened the way and naturally expects us to follow him up. Here is where the study of men is valuable. First impressions are divine. The first impression on the man almost decides whether we will win or not. Business houses are wise in this respect. Great care is exercised in sending out salesmen to secure a first order. The best man, the man who knows how to approach a prospective customer is always selected in such cases. They realize that all the hoped for future orders depend upon that first approach. After the first order is taken almost any salesman can get the future orders. If this is true in business, how much more true is it not in the King's business. Plan a first approach as carefully as a general would plan a charge on the enemy. Study the man beforehand. Learn all that can be learned about him, "his nature, his tastes, his temperament, his training, his surrounding, his business, his employment, his incli-

nation, his attitude, and his companions." This will take time, but we must not be in too big a hurry. A careful study and a well planned approach we have found to be the secret of getting men into the church.

Having met the man what is to be said? Say as little as possible. Direct the conversation, and generally the man will do the talking himself. Let him talk. The best way to convince a large majority of men of the foolishness of their way is to keep still and let them talk. They will soon betray themselves. Whatever the man may say, keep calm. Do not let him arouse your temper. You have sought the interview and you must endure the consequences. Do not worry if you do not make much progress the first time. You have broken the ice. You have laid a foundation. Build up steadily later on. Apply the Word of God at every step and let it do its work. It is the work of the Holy Spirit to convert the man. Your work is to convey the Gospel message.

Time of Approach.

The time of approach is important. Wise men plan their time. You cannot catch fish when the wind is blowing in the wrong direction, neither can you catch men unless you have favorable conditions. Never approach a man just before his dinner or during his busiest time. A time of business depression, a time of accident, a time of general sorrow, or a time when there is a

death in the family may be your opportunity. When these opportunities come do not let them pass by unused.

A few general suggestions may be of value. Never talk to a man about his personal salvation in the presence of another man. Never hurry. Take plenty of time. In our mission work we like to get results at once, but you cannot hurry a man in his religious actions. If it takes a year to win a man, it is a year well spent. It has taken the writer two years to win some men, and in one case he kept on for four years, but when he won his man he had a good one. Deep water runs quietly. Deep, strong natures do not move on the impulse of the moment. Always be frank. Deal with your man absolutely on the square. Try to move him by emotion and you fail. Let the Word do its silent work in his heart. Always be careful how you apply that Word. You cannot win a man by bombarding him with Scripture passages. Many books on this subject give a number of specific cases and then a list of Scripture passages to be used in each case. This was diagnosing the case and then applying the remedy alike to all with the result that some were healed and many killed outright. This method is being abandoned even by those most radical on this point. First convey the thought and then follow it up with a Scripture quotation, and you will have better success.

Conversation plays an important part in the

winning of individual men. There is something of the man himself given out in conversation which cannot be imparted in any other way. A few suggestions are pertinent. Be careful not to make an exhibition of your own life. Your life's story may be intensely interesting, but it will not sound good to the ear of the man whom you have not won.

As a general rule it is a mistake to use much argument. Very few men are won by it. Generally argument is a cloak for something else. The man who knows least about the Bible and cares least about his spiritual welfare is the man who invariably has an argument. We have been told that it is a common thing for the patrons of the saloon to argue about religion. Sincerity, sympathy, and personality count much more than argument. If you are in earnest your speech will reveal it. In a ten years' ministry we have had the experience of convincing one man by argument and only one.

Correspondence.

A valuable means of reaching men is correspondence. In the business world the postage stamp has become a mighty power. In our efforts to reach men we must learn to use it. Aside from a direct personal appeal this is the next best thing. There is something individual and personal in a letter which not even an address or sermon contains. Here is an undeveloped field.

The popularity of the postal card shows the power that lies in this method. Why not apply it in our work of winning men? Personally we have gotten some valuable results from letters. At the morning service one Sunday we had two families present, a direct result of writing letters to those fathers. A letter written to a man will bear fruit long afterwards. We have among our correspondence letters which we prize very highly which were written in response to others we had sent out relative to the spiritual welfare of men. A tactful and earnest letter may be laid aside for a time, but the memory of it will linger and it will be hunted and read again.

Having won the man the next step is to get him into the mission. He must signify his willingness and must actually join the congregation. Here custom varies. We have found it very beneficial to use application blanks. Experience has taught us that it is wise to have a man sign a formal application for membership. A man considers a written signature more sacred and more binding than a mere promise.

CHAPTER XIII.

Securing Lot and Building.

A Mission should not Stay in Temporary Quarters any Longer than Necessary.

A rented store room or a portable chapel may do very well for a beginning, but no mission ought to stay long in such quarters. The surroundings are not congenial to worship and are in no way inspiring. As long as a mission is in such quarters the members feel uncertain and are not quite sure what the final outcome will be. In such surroundings it is almost impossible to draw strangers, and the life of the mission depends upon getting strangers interested in the work. Those who do come while it is housed thus usually do not add great strength to the work. A universal experience in mission work is that with a permanent church building comes a better class of people.

The Purchase of a Lot Tends to Give Permanency to the Work.

The purchase of a lot gives a mission congregation the consciousness of permanency. The

people know where the future church building is to be located, and the anticipation of that event encourages and inspires them. In imagination they see the new structure rising, and this gives a wonderful impetus to the work.

The possession of a lot not only inspires the members of the mission, but it tends to give the impression to the community that the mission is now taking a permanent place in the neighborhood. The people of the community, from that time on, will watch and inquire after the progress of the mission. Knowing that there is to be a new church their curiosity is aroused, and this curiosity often leads to interest in the work. The missionary pastor finds it easier to secure members after he can tell them where the church building is to be erected.

The Purchase of a Lot Arouses Hope in the People.

When the children of Israel were in the wilderness without a permanent place of abode they were rather hopeless and discouraged. That is the feeling of a mission as long as it has nothing permanent. The purchase of a lot immediately arouses hope in the breast of even the most critical and forlorn member. The very fact that the mission now has become possessed of a piece of the soil arouses hope and kindles inspiration. While church work is spiritual in its nature, yet, it must be attached to the material of the world

before it can inspire materialistic men and women. Theorize about this as much as we will this is the case, and in our Home Mission work we have to deal with facts as well as with theories.

The Purchase of a Lot Gives the Mission some Definite Work.

While the preaching of the Gospel and the extension of the Kingdom of God is the aim of every mission work, still the people like to have some definite material work before them. One might think that a "lot fund" or "church fund" would serve the purpose, but experience teaches that they do not. In the minds of the people there is a vast difference between a "lot fund" and a real lot. The real lot will serve to develop interest and stimulate activity such as a mere fund will never do. After all, a fund is something imaginary, while a lot is real earth, and in such work people like to see the reality rather than hear about the possibility.

The Location of the Lot.

Great care and discriminating judgment must be exercised selecting the ground upon which the future church is to stand. In a large measure the future success of the work depends upon the proper location. A well located church building means success; a poor location means hardships, delays, and final failure. In locating the future

church the judgment of the missionary pastor and members of the mission is hardly adequate. The higher mission authorities ought to be called in to consider and advise. Personal prejudices and local attachments often pervert the vision of those on the field, while the mission authorities who are experienced can see the relation of the location to the surrounding community much better than those on the field.

The future church must be centrally located in the territory which it is to serve. People may go a long way to work, they may endure all kinds of inconveniences in getting to and from the place where they earn their daily bread, but they will not endure inconveniences in getting to and from church. Members of an old established church may go a long way to church for the sake of attachment and sentiment, but in a mission both these elements are lacking. The work is too new to have created much sentiment, and there has been no building with its sacred memories to attract the members. Everything else considered, a central location is of prime importance.

The future church must be located in reference to the membership. The church is to be built as a place of worship for the members and they must be taken into consideration. They are to come to the church and they are to support the church and they deserve first consideration when it comes to choosing a location. Of course the

future members must be considered also, but a location that is not satisfactory to the majority of the mission congregation is a wrong location. It will nearly always be impossible to have the unanimous consent as to place, for people differ in preference and judgment, but to locate a church against the good will and better judgment of the larger number of the members of the mission is to mislocate it. Mislocating mission churches has been one of the prime causes of failure in our work in the past. The convenience and good will of the membership must be taken into consideration when a definite location for the future church is to be chosen.

The location of the church must be made in reference to the other churches in the community. All things considered it is not advisable to locate a mission church in the immediate vicinity of another church. In the first place the other Churches may be serving that neighborhood, and in the second place it has a discouraging effect on the members of the mission congregation. To pass a large imposing church and go into a modest chapel or rented quarters is not conducive to enthusiasm. It often happens that members of a mission church become discouraged from no other cause than that of constantly comparing their modest church with the imposing structure of some other church in the immediate neighborhood. A respectable distance from other churches in the neighborhood is always advis-

able. It avoids discouragement such as has been mentioned and it has the advantage of drawing into the Sunday-school and church services such as may consider the other churches too far away. In smaller cities as well as in larger ones the various churches are nearly always grouped in certain localities. As a general rule it is well to keep at some distance from such groups.

The church must be located in reference to the facilities of travel. Elevated railroads, street-cars, and boulevards are a factor in locating a church. A church ought to be located so as to be within easy reach of lines of travel. Some of the best people of the new congregation may in a very short time live far from their present church home. If they have been devoted workers in the mission and have become attached to it, they will, if they can reach it by car, not forsake but remain with it. However, not only those who might move away, but those who reside at some distance might affiliate themselves with the mission if they can reach it easily. There are nearly always some who will take an interest in the work from a distance.

The church must be located in reference to factories, railways, etc. It is never advisable to locate a church in near proximity to a railway. The noise and dirt are detrimental to the worship of the congregation. In some states laws regulate the moving of Sunday trains, but it is impos-

sible to tell how long such laws may be in force. Such laws are easily changed, but a church is not easily moved. A church in the immediate vicinity of factories is equally handicapped. It is impossible to tell how soon the factory may run on Sunday, and the noise and distraction would prove detrimental to the services.

If possible, the church building should be on a corner. In the first place it gives opportunity for a more imposing structure, and then it gives four ways of access to the church. It is desirable to have people come from all directions to the church. The approach to the church is an important factor and a corner lot nearly always gives a good approach.

A corner lessens the possibility of undesirable buildings encroaching upon the church. It is not always possible to keep undesirable buildings away. On that account it is well to locate the church where the surrounding property is occupied or where the nature of the future buildings is pretty well assured.

The church should be located in a public place. While quietness is desirable, quietness at the expense of publicity is not advisable. The church ought to be placed where the people frequently pass it. It ought to be located where the public can see it. To place the church on some obscure street where the public never sees it and never becomes conscious of its existence, is a mistake. Better some noise with publicity than

less noise without publicity. A mission church must make itself known to the public and a proper location is a wonderful help in this matter.

The price of the lot should be a secondary consideration. While the price will always be a determining factor, still it should not be *the* determining factor. A cheap lot may, in the end, be the dearest, and an expensive lot may be, in the end, the cheapest. The growth of the future church should not be hazarded for a few hundred or even few thousand dollars. Other things being favorable it is best to purchase the most desirable lot, even if it means a larger outlay and a longer wait for the coveted building.

Along with the price, naturally, will go the size of the lot. The lot should be large enough to meet the future needs of the congregation. To hamper the future development of the church with too small a lot is a mistake. Naturally the other extreme must also be avoided. To buy with the expectation of a phenomenal growth and retard the work with a large debt on a lot is often suicidal. Mission congregations are apt to fall into one of these twc extremes and must be exceedingly careful when selecting a location for the future church.

An unfavorable location may be too dear even as a gift. To build a church in a community simply because someone may donate a lot may be a sad mistake. The church must be located where the people are, or it is mislocated. It is a mis-

take to build a church in a locality and expect to draw the people to it from a far distance. As a general rule people do not care to travel more than thirty minutes to church, and often it is difficult to get them to travel that long. This is particularly true in the earlier stages of mission work. After the mission congregation has some prestige, then people will come farther, but not in the earlier days of the work. This being the case it often is a mistake to accept the offer of a free lot when the lot is not in the proper location.

The location of a church being so important, the mission should not be in too big a hurry in buying a lot. Conditions must be well studied. The present location of the prospective members, the future development of that neighborhood and possible future barriers that may come into the community must all be taken into consideration. The argument that it is an easy matter to move a mission congregation is not a valid one. Those who have had the experience know that it is exceedingly difficult to move a church after it has been established in a certain location. It is easier to begin a new mission than to move one that has already built a church, however humble the church building may be.

The Building.

Taking it for granted that the proper location has been secured the next step is to get the church

building itself. Here the mission has its first hard financial struggle. But finance or no finance the mission must have a church home. To remain in temporary quarters retards the work. Christian people have learned to worship God between the four walls of a church. If the mission is to abide it must be properly housed. Christianity itself cannot abide unless properly housed. We quote Rev. Clarence E. Gardner: "If Christianity is to abide the test of time and to endure the onslaught of unbelief and decay it must be properly housed. Houses of worship must be found in every city, town, and hamlet. Places that can be dignified as temples and cathedrals must be found alongside of the busy marts of trade. Stone and brick must alike be dedicated to the worship of God as well as set apart for business and secular pursuits. Stability, permanency, respectability, and confidence in the power of the religion which we profess demand that there shall be, not only houses for worship, strong and tall, but churchly and stately, in which God may be worshiped seven days out of the week, and every week in all the years as they come and go." If this is true of Christianity itself, how much more is it true of the mission congregation. The house of God is an absolute necessity to the development of the Home Mission congregation.

The church building is necessary for the proper worship of the congregation. The functions of

the church building are first of all worship, and the mission congregation needs the building for that purpose. Store rooms and halls are poor places for worship. The surroundings are not conducive to worship. The very walls of the church building tend to produce a worshipful atmosphere. Mr. Ralph Adams Cram writes of the church building thus: "First of all, a church is a house of God; a place of His earthly habitation, wrought in the fashion of heavenly things, a visible type of heaven itself." The second purpose is "the producing of a place of worship where may be solemnized the sublime mysteries of the Catholic faith; a temple reared about the altar and subordniate to it, leading up to it, as the center of honor, growing richer and more splendid as it approaches the sanctuary." The third rule in building it , "the creation of spiritual emotions through the ministry of all possible beauty of environment, the using of art to lift men's minds from secular things to spiritual, that their souls may be brought into harmony with God." The fourth aspect of church form is, "the arrangement of a church building where a congregation may conveniently listen to the instruction of spiritual leaders." All these helps the mission congregation needs badly, but until it has its own church building it must go without them. To hold a service in a hall where the floors are waxed for dancing, or to worship in a store room with a piano thumping overhead, is anything but inspir-

ing. As places for beginning these may do, but for genuine worship the church building is absolutely indispensable.

The church building is necessary to inspire confidence. "Our God tabernacles among men even as of old. Without a house in which to worship, mankind would be very much as the children of Israel when Moses tarried on the mount of Sinai. Without a permanent place of worship, and that place substantial, and, to a degree, comfortable in its appointments, no degree of confidence could be inspired among the people in God who is to be worshiped, nor in the enterprise as a Christian institution in the community. Halls and vacant store rooms may suffice for a time as places of worship. But in every instance that time is limited, and unless there is a disposition to secure a permanent and suitable home, as David desired for the Lord, the enterprise is doomed and the cause of our Lord greatly harmed."—Rev. Clarence E. Gardner.

Eperience shows that there is nothing that will inspire confidence in the work of Home Missions as a church building. The accessions after the erection of a church building are always large, showing that the building has begotten confidence among the people and they now feel assured that the work is no longer a venture, but an assured fact.

Another advantage of having a church building is that it points outsiders to God. The building

itself stands as an object lesson to men, pointing them to God. "It stands as a silent influence, the worth and permanency of the religion taught therein. The psalmist has said, 'Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.' Thus speaks every church. It tells the passer-by of Him who died to save; it speaks of a love so pure and a mercy so deep that both saint and sinner who pass its doors acknowledge a debt of gratitude to its potent influence."

The church building tells of the faith of the people who worship therein. The presence of a Lutheran church in a community tells the passer-by that there are those residing in that community who hold to the doctrine of God's Word as taught by the great reformer. The magnitude of the building is apt to give the impression of the strength of the congregation. A small chapel is a living testimony to the weakness of the congregation, while a large, imposing building tells the story of a strong, influential congregation. However, the mission congregation needs the silent testimony of a church building telling all that here the Lutheran faith is taught and that God is worshiped according to the tenets of Lutheran belief.

CHAPTER XIV.

Building up the Work.

Financing the Mission.

Having organized a mission congregation, purchased a lot, and erected a church building, the missionary pastor is now face to face with the problem of financing the mission. In buying the lot and erecting the church those interested in the work have contributed all they feel that they can. But the work must go forward, and that means expense. The up-keep of the church, the pastor's salary, and interest must be met. The mission now faces the hardest time in its existence. Obligations taken during the erection of the building must be met. Notes come due and must be paid. The members of the mission feel that they have strained every nerve, and yet the pressing debts must be paid. From a financial point of view the first five years after the erection of the church building are the hardest years in the life of the mission. It is now that the missionary pastor must show his ability as a financeer. Ways and

means for meeting all obligations must be devised, and usually it falls upon him to devise them. It is in this period of the life of a mission that he is tempted to let the people use all kinds of unscriptural methods in raising money because money is needed and must be had.

In order to prosper the mission must be financed on a business basis. There is no way that surpasses direct giving. Experience shows that the envelope system is the best method. Every member of the congregation and every member of the Sunday-school should give regularly. Ofttimes many who have not identified themselves with the congregation can be induced to contribute regularly to its support when approached in the right way. Many of our older congregations would be surprised to learn how everybody in a mission congregation helps. Not only do the men and women, but even the children contribute every Sunday. If they did not do this it would be impossible to carry on the work.

Another factor in financing a mission congregation is the Women's Society or Ladies' Aid Society. Nearly every mission congregation we know anything about owes much to its women's society. Usually this society is the mainstay of the mission congregation. Often it assumes the interest on the debt, or some note which must be paid, or secures furniture for the church, etc. Most of the mission congregations could not have passed through the trying years following the

erection of their church building had it not been for the assistance of such a society.

Of course the mission congregation can always appeal to the general public and get some help. It can do this when buying the lot and building the church, but after that it does not have a very strong appeal and cannot expect much help from the community. After the public has helped two or three times it will not listen to further appeals with much interest.

In the final analysis the membership of the mission must finance the enterprise. It is their church. It is for their benefit, and why should they not support it? We have always felt that we have no more right to ask the public to support our church than we have to ask it to support our family. The membership of the mission must be made to understand that they must assume the financial obligations of the mission and that they must meet those obligations.

Neglect in meeting financial obligations has been a hindrance to the growth of many a mission congregation. The obligations of a church are just as binding as the obligations of a business institution, and they should be met just as promptly. One of the first things a mission congregation should seek to do is to establish a credit, and when once established it should meet its obligations and keep that credit. A mission congregation cannot afford to lose its credit. It needs credit and borrowing power just as much as any

business man, and it should endeavor to keep it just as the business man does. It is a fatal mistake for a mission congregation to lose its credit.

Meeting the Discouragements.

Every mission congregation is sorely beset with discouragements. The path to success is not strewn with roses. Discouragements of all kinds will arise. One of the first will be that of finance. It will be so difficult to meet pressing obligations that the members will become discouraged and disheartened and often lose interest.

Another discouragement will come from the failure of promising persons who unite with the church to develop into active workers and helpers. People who unite with the congregation and give promise of becoming good supporters will prove to be dismal failures. Occurrences of this kind are very depressing upon the pastor as well as upon the members. But they must be expected. There are always people who are carried away with the enthusiasm of first beginnings, but with the passing of this enthusiasm they disappear also. They do not have the faith and courage necessary to continue in the day of sore trials.

Another discouragement that a mission must meet is the disappointment in the growth of membership. It matters not how fortunately a mission congregation is located, its membership never increases as rapidly as was anticipated. As a general rule people do not take to the enterprise

as it might reasonably have been expected that they would. It takes longer to get them interested in the work than was first anticipated, and this proves to be a discouragement. The people know that the mission needs more members, and when the accessions are not as fast as they think they ought to be they become discouraged, thinking that the mission is not reaching the community as it should.

Ofttimes the mission meets discouragement on account of flagrant sins of some of its prominent workers. It often happens that one who has taken an active part in the work of the church is overtaken in a sin and brings disrepute upon the church. An older congregation can pass through an expenrience of this kind with little damage to the reputation of the church, but not so with a mission congregation. The mission has as yet not established its good name in the community, and an occurrence of this kind proves to be almost a calamity.

The discouragements will come thick and fast, but the mission must meet them in a heroic way and overcome them. Here the discretion and tact of the pastor will be tested to the utmost. If he is able to keep the mission encouraged in the face of disappointment he will succeed in building up a strong church.

Keeping up the Interest.

Not only must the mission meet discouragements, but it must keep up interest. To let inter-

est die out is to let the mission die. A necessary element in keeping up interest is to get the members of the congregation acquainted with each other. Especially in our city missions the members come from all walks and conditions in life and seldom know each other until they meet in church. On this account meetings of a social nature where the members can come together on an equal standing, are very desirable. For the members of the mission to spend an evening together, where they can talk with each other and learn to know each other, is a good thing. The bond of union at such a time is a common interest in a particular church, and this bond will be more close after they have met together in a social way. A meeting of this kind often proves to be the stepping stone for outsiders to come into the church. For those who are not members of the church to meet the members in a social way often increases their interest and leads them into the church.

To have some definite work before the church and to keep everybody busy at it is another way of keeping up interest. As long as people are busy working for the church they will be interested in it. It is a good thing to be constantly adding to the furnishings of the church. However small the thing may be, the people see that there is improvement, and this tends to keep up interest.

Of course nothing tends to keep up interest as well-attended services and large accessions of

new members. Naturally the whole congregation should center its efforts here. To have large congregations it is imperative that every member be regular in attending the services. In a large church the absence of a member is not noticed, but in a mission it is conspicuous at once. In the matter of accessions the members can do much to increase them. Every member should be an active worker securing new accessions, and as long as he works he will keep up interest.

The Weeding out Process.

Not every person who unites with a mission will become an active church worker. There comes a testing time when many will fall away. There was a time when the followers of our Saviour were sorely tested, and many walked with him no more, and just so is there a time when the followers of a mission congregation are sorely tested, and from that time on many will walk with it no more. This is inevitable. The members come from all quarters of the world. They have had the most varied experience in church life, and it is unreasonable to suppose that such varied elements will amalgamate into a harmonious congregation all at once.

Again there will always be those who will unite with the mission with impure motives. They will come into it expecting to become leaders, and when their expectations are not realized they drop away. Others will come into the work for social

or business reasons, and when they are disappointed they soon drop out. Then there will always be those who were carried into the organization on the waves of first enthusiasm, and after this has died down they too lose interest and quit.

About three or four years after the mission has been organized this weeding out process takes place. For the time being it is very discouraging to the mission, but in the end it is a good thing. When these persons have taken their departure the mission is smaller but stronger. Those who remain are genuine, and with this nucleus the missionary pastor can do wonders. Just as a healthy human body will throw out the impurities that have gotten into its organism, so will a healthy mission congregation expurgate the impurities that have crept into its organization. The weeding out process is a necessary experience.

Handling the Factions.

Factions are apt to develop in the best regulated congregation, and they are doubly apt to arise in a mission congregation. In the average English Lutheran mission congregation there will be several nationalities represented in the membership. Now each nationality has had a different church training in the old country, or in a foreign-speaking church in this country, and this difference in nationality and church training is apt to cause friction. When the membership of a mission congregation is composed of several nationalities, and

these nationalities are about equal in number, jealousy and rivalry are apt to develop unless the pastor is very discrete. A great barrier to the development of a mission is this element. It often happens that instead of having a harmonious congregation the mission has three or four different groups, each jealous of the other. It takes time, patience, and grace to bring these elements together and make a harmonious working congregation out of them. Experience shows that the mission congregation which has only one nationality to deal with makes much more progress than the one which has several nationalities in its membership.

Developing the Sunday-school.

We take it for granted that the Sunday-school was started early in the life of the mission. Often the school is begun before the congregation is organized. The first step in developing the Sunday-school is that of increasing its membership. Many schemes are resorted to. But experience proves that the best missionaries for the school are the children themselves. They can do more towards increasing the membership of the school than the pastor, superintendent, or the teachers. The thing to be done is to enlist the cooperation of the children already in the school. We have known cases where one child has brought as many as twenty permanent scholars into the school in four weeks.

After an enrollment has been secured the next step is to secure competent teachers. Here the missionary usually meets a real difficulty. Those who are interested in the mission often have had little or no experience in Sunday-school work, and many of them absolutely refuse to help. But teachers must be had, and if he cannot find them he must proceed to make them. Under such circumstances the thing to be done is to take some of the young people who are interested and organize a teacher's training class and train them for the work. This will take much time and patience, but it is the best thing that can be done. Even if the class is small let him continue, for in the end he will have a few trained workers, and a few trained workers will be a mighty power in his school.

The external organization of the school must be looked after carefully. The more systematic the school is organized, the better it will be. If at all possible a full corps of officers and teachers should be elected, and the school should be carefully graded. Even if the school is small it should be conducted as systematically as if it were a large one. The missionary cannot devote too much time to the Sunday-school, for out of it he will receive his future church members.

Developing a Church Consciousness.

The average mission congregation in its first years is too busy growing and meeting its obliga-

tions to realize that it is a church. Therefore it is necessary for the missionary to develop a church consciousness in the mission. He must show the little flock that their congregation has all the functions of a church and all the privileges and obligations of a large congregation. He must bring them to a realization that they are part of the Church of Christ and have a duty to the Church at large and towards the general benevolent work of the Church. Most mission congregations have such a hard struggle to maintain themselves that they never feel that they owe anything to the Church at large. But that missionary pastor who neglects to inform and impress upon his mission its relation to the Church at large, is making a sad mistake. The mission must become conscious of the fact that it is a church and that it is a part of the Church universal. Sometimes it takes a long time to bring the mission to this consciousness, but it must be done, or the work will fail in a most important matter.

Establishing a Standing in the Community.

A mission congregation must establish a standing in the community in which it exists. In order to do this it must stand squarely upon Lutheran usage and practice. That mission congregation makes a mistake that makes light of Lutheran customs. Looseness of church practices never helps a mission. At one time it was thought that our Church should become more American, and

it was thought that the way to do this was to discard such time-honored customs as catechization and confirmation and use instead the revival system of the Methodists. This was one of the saddest mistakes our Lutheran Church ever made. In its zeal to reach a certain class of people a mission is often tempted to make this same mistake, but such a procedure would hurt instead of help. A Lutheran Mission cannot establish a standing in a community by repudiating Lutheran customs and practices.

Not only church practices, but the lives and example of the members go a long way towards establishing a standing in the community. The mission is known by the products it turns out. This being the case the members of the mission are under a double obligation to walk circumspectly. They are to be shining examples for the mission. The mission will be known and judged by their lives. This being true, the missionary pastor must look well to the spiritual life of his flock; for not only is the welfare of the people at stake, but the welfare of the mission as well.

In order to establish a standing the mission must keep money matters in the background as much as possible and must lay stress upon the saving of souls. For a mission to get the reputation that it seeks money instead of souls is a sad thing. If the mission stands for anything it stands for that which is spiritual, and it must never let the spiritual be overshadowed by that

which is material. While the community may seemingly pay little attention to the mission, nevertheless it soon knows whether it is a spiritual power or not. When the mission is forever soliciting the public for funds, and its members are living a worldly life, its reputation for godliness will soon suffer. It is of vital importance that the mission makes a good reputation in the community. By emphasizing the spiritual and by showing the good it is doing for its members it must convince the community of its usefulness and worth.

Creating a Wide Outlook.

A mission congregation is apt to become self-centered and narrow. The struggle for existence is so hard that it often fails to look beyond its own confines. But it must have a wide outlook. A mission congregation must have a wide outlook in two directions: first, in regard to its own development, and, secondly, in regard to the place it is to take in the work of the Church at large.

A mission congregation with a small outlook will remain a small congregation. The mission must come to the realization that it has a large work in that community, and that it can by the help of God do that work. Often our missions get the idea that self-preservation is the highest law of life for them. They struggle on under many difficulties forgetting that they are set to do a work for the community instead of the commu-

nity doing a work for them. Contracted vision has been the death of more than one promising mission congregation.

But when a mission has a wide outlook, a spirit of hope and enthusiasm pervades the whole congregation. When a mission congregation realizes that it as a church has a work to do in a community, usually it will have enough life and enthusiasm to do it, but when it becomes self-centered, disintegration sets in.

A mission congregation must have a wide outlook as to the work it is to do in the Church at large. At the earliest possible time it should be made acquainted with all the benevolent works of the Church, and should be taught to give in their behalf. To say that a congregation has no duty towards the work of the Church at large because it is a mission church is a fatal mistake. It should be told of all the work of the Church, and from the very beginning should be led to give to that cause. A man's duty towards the heathen and the poor is not lessened because he happens to belong to a mission church. That missionary pastor who is able to create a wide outlook in his mission will have a working and prosperous congregation.

Bringing the Mission to Self-sustentation.

The whole purpose of Home Mission work is to bring the mission congregation to that point of development where it can henceforth care for its

own interests. When it reaches that point, then the Home Mission interests cease to labor for it, and it takes its place among the regular congregations of the Church. How long it will take a mission congregation to reach self-sustentation depends entirely upon circumstances. One may reach it in a few years, while it may take many years for another to become self-supporting. The fruitfulness of the field, internal development, and pastoral ministrations are all important factors in the growth and development of a mission, and each one conditions the progress of the work.

When is a mission congregation self-supporting? is another consideration. In our estimation a congregation is not self-supporting until its membership is strong enough and its offerings large enough to take care of all its obligations. In the past many of our mission congregations have declared themselves self-supporting long before they should have done so. The result was that many of them had to struggle along for years, and some of them had to come back to the Home Mission Board for aid. A conservative middle is the safest. A congregation should not ask aid of the Mission Board when it is able to support itself, neither should a Mission Board refuse aid to a mission until it is able to take care of its own interests.

The number of members a mission church should have before it becomes self-supporting depends entirely upon conditions. Sometimes a

comparatively small flock is altogether able to take care of itself, while at other times a comparatively large congregation is absolutely unable to take care of its interests without aid from the Mission Board. We believe that every mission congregation should declare itself self-supporting as soon as practicable, but that does not say that now the congregation has all the stability a congregation needs. It takes from fifteen to twenty-five years for a mission congregation to become a genuinely substantial congregation. That much time must elapse before all the various elements entering into the composition of a new church shall have been welded into a harmonious whole.

May the Head of the Church aid the Lutheran Church in its great Home Mission work in this land. May He speed the day when the many scattered sheep shall have been gathered into the fold, and when there shall be but one fold and one shepherd.

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